



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

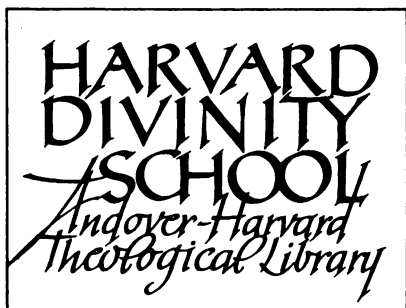
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>















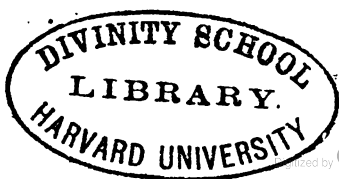
THE  
QUARTERLY JOURNAL  
OF THE  
AMERICAN UNITARIAN ASSOCIATION.

VOLUME III.

---

BOSTON:  
AMERICAN UNITARIAN ASSOCIATION,  
21 BROMFIELD STREET.

1856.



CAMBRIDGE:  
METCALF AND COMPANY, PRINTERS TO THE UNIVERSITY.

2025

# CONTENTS.

---

## No. I.

	PAGE
The Unitarian Denomination, — Its Advantages and Mission, .	1
Sabbath Disturbances in London, . . . . .	6
Parable of the Wedding Garment, . . . . .	12
A Lesson from History, . . . . .	17
Personal Influence, . . . . .	20
Elements of Weakness and Elements of Strength, . . . . .	27
Hints to help Faith, . . . . .	36
Prospects, . . . . .	44
District Agencies, . . . . .	46
Christian Dogmas, . . . . .	51
Meetings of the Executive Committee, . . . . .	52
Extracts from Letters, . . . . .	56
Obituary, . . . . .	75
Notices of Books, . . . . .	83
Record of Events and General Intelligence, . . . . .	97
Acknowledgments, . . . . .	108

---

## WESTERN DEPARTMENT.

Proceedings of the Fourth Annual Conference of Western Unitarian Churches, . . . . .	111
---	-----

---

## No. II.

God dwelling in Christ, . . . . .	161
Swiss Churches and Cathedrals, . . . . .	170
A Layman's Letter to his Pastor, . . . . .	179
The Faith of the Universal Church, . . . . .	185
Informal Religious Teaching, . . . . .	193
God's Method of Guarding us against Indolent Assent, . . . . .	196
Letters to an Inquirer. No. IV. . . . .	201
Autumnal Convention, 1855, . . . . .	208
How it looks to Others, . . . . .	236
The best Gold Diggings, . . . . .	238
Wilson's Trinitarian Testimonies, . . . . .	243
Missionary Conference, . . . . .	249

Meetings of the Executive Committee, . . . . .	253
Extracts from Letters, . . . . .	266
Notices of Books, . . . . .	290
Record of Events and General Intelligence, . . . . .	313
Acknowledgments, . . . . .	318

## No. III.

Christ's Humanity and Divinity the same Thing, . . . . .	323
Architecture and Printing, . . . . .	347
Jowett on Paul's Epistles, . . . . .	353
Sheldon on Sin and Redemption, . . . . .	368
New Versions of the Bible, . . . . .	383
What Deacon Herriman said about Christian Unity, . . . . .	391
Letters to an Inquirer. No. V. . . . .	399
Ourselves and Others, . . . . .	408
Extracts from Letters, . . . . .	416
Meetings of the Executive Committee, . . . . .	446
Notices of Books, . . . . .	464
Record of Events and General Intelligence, . . . . .	475
Acknowledgments, . . . . .	480

## No. IV.

The Boston Fraternity of Churches, . . . . .	485
The Demands of Infidelity satisfied by Christianity, . . . . .	513
Bishop Watson's Opinion in Regard to Unitarians, . . . . .	539
Thirty-First Anniversary of the American Unitarian Association, . . . . .	540
Landmarks, . . . . .	581
Early Womanhood, . . . . .	589
District Agencies for 1856 - 57, . . . . .	593
Extracts from Letters, . . . . .	599
Meetings of the Executive Committee, . . . . .	624
Notices of Books, . . . . .	632
Record of Events and General Intelligence, . . . . .	643
Obituary, . . . . .	649
Acknowledgments, . . . . .	654

Period.

108

v. 3

1855-56

/ Set II

THE

# QUARTERLY JOURNAL.

~~~~~  
VOL. III.

BOSTON, OCTOBER 1, 1855.

No. 1.  
~~~~~

## THE UNITARIAN DENOMINATION,—ITS ADVANTAGES AND MISSION.

BY REV. F. H. HEDGE, D. D.

THE Unitarian connection, in its absence of symbols and formularies, offers peculiar advantages to those who desire the satisfactions of consociation without the restrictions attached to such fellowships by other sects. This emancipation from doctrinal confessions, which gives us in our churches the uses of friendship without the formality of a league, the simplicity of joined hands without the duplicity of symbols, the substantial benefits of coaction without the responsibilities of a covenant,—this sort of connection, which you can hold as loosely as you please, instead of one which, having entered, you cannot withdraw from without violence, has hitherto been considered a special excellence of our denomination. I must still so consider it, notwithstanding indications, here and there, of an opposite opinion,—a feeling of regret, if I mistake not, that we

VOL. III. NO. I.

1



have no confession of faith or doctrinal symbols setting forth our distinguishing views, and defining our position to ourselves and the world. This feeling mistakes, as it seems to me, our true mission as a church, which is not to maintain and disseminate certain specific views, but to do away, as far as our example may avail, with this whole system of dogmatic limitations; the system which makes dogmas tests of Christianity, and gives them the prominence they have hitherto had in the Church. Our mission is not to inaugurate a better theology, but to inaugurate a better spirit; it is not to maintain the true doctrine, but to maintain a true toleration, — a toleration so kind and continent, that all discrepancies of faith and worship, and all intolerances even, shall find shelter in its ample grace. Our mission is to embody a Christianity so liberal in dogma, and, at the same time, of moral quality so stringent, as to hold all creeds in solution, — by a generous abandonment, on our part, of all doctrinal defences and theological ramparts, to conquer, if possible, an antisectionarian peace.

I do not say that this was the thought and purpose uppermost in the minds of those who may be regarded as leaders of the Unitarian movement in New England. Many of them, I know, were more immediately occupied with points of theology which they wished to carry, or with points of theology which they wished to explode. But this, I doubt, was the real purpose of the Spirit in regard to us. For every genuine reform is wiser than its leaders, and employs them for ends ulterior to their own. I believe, moreover, that this catholicism, more than any system of doctrine, swayed the minds of many of that generation. I believe it to have been a dominant principle in the mind of Channing. I know it to have been the cherished habit of the elder Ware.

So when the American Unitarian Association was formed, thirty years ago, there was organized, perhaps for the first time since the synod which convened in that upper chamber at Jerusalem, a religious, Christian alliance, without creed or covenant ; a fact sufficiently interesting, historically considered, apart from any theological right or wrong in the matter.

That a sect so constituted, in the present state of the Christian world, has its practical inconveniences, must be acknowledged. That a formal confession of faith, as full and explicit as may be, would yield some immediate advantages, that it would give us a fairer appearance in the eyes of the world than the indefiniteness of our present position, would obviate the reproach of a seeming agreement with any who may reject what most of us regard as essential and constitutive in a Christian profession, and so promote the nominal extension of our communion, — all this is sufficiently obvious. Men love symbols ; they love the determined, they love the completeness of a system ; and the greater part will sooner accept a well-defined and exclusive faith, than embrace a liberal and comprehensive view, or adopt an eclectic method.

But the extension would be only nominal ; it would be an extension of the name and not of the thing ; and any immediate advantage of this sort would be gained at the expense of what is more important than nominal extension, — it would be gained at the peril of what is most vital and characteristic in our sect.

What we want to maintain and diffuse is not a more rational theology, but a broader charity. It is not the Hebrew Christian doctrine of simplicity in the Divine nature, in opposition to the Greek Christian doctrine of triunity ; it is not the Pelagian doctrine of free agency, in opposition to

the Augustinian doctrine of free grace ; it is not the Socinian doctrine of personal merit, in opposition to the Calvinistic doctrine of imputation ; nor is it, to come nearer our true theological position, the reconciliation of these antitheses in more adequate statements. However important may be these views in our estimation, and however we may incline to commend them in our writings, what we want to diffuse is not these, but a charity which respects all confessions as different hues of the same Word ; a piety which indifferences them all by soaring above them into a region of the spirit, where truth is not yet refracted into propositions by passing through the denser atmosphere of the understanding. Above all, we want to diffuse a practical Christianity, which seeks the application of Christian morals to human life ; a Christianity which puts life before doctrine, and practical results before scientific statements.

I say nothing of the moral objection to symbols and confessions, the temptation to duplicity, the mental reservation, the paltering with language, the necessary looseness of the whole thing, so frankly confessed by a respected brother, who declares that all creeds are essentially alike, and that he has found no difficulty in accepting as many as have come in his way.\* This is just the mischief of it, that a formula binds only the scrupulous, who need no binding, and leaves unlimited margin to those who subscribe it only as an article of peace.

I am not arguing on the presumption that we are likely to be seduced or thrust aside from our present position. I do not suppose that the idea of a "confession" defining the Unitarian faith, and conditioning fellowship with the Unitarian body, has ever been seriously entertained. But I apprehend there are many who do not justly appreciate

---

\* See Dr. Bushnell's "God in Christ," p. 82.

our position in this regard, and who esteem that a defect which, in truth, is a crowning excellence. Let us, once for all, banish from our minds all thoughts of propagandism, all expectation and all desire of denominational prevalence. Our first object should not be to extend our name, but to plant our principles, our eclecticism, our liberality; not to build up a denomination of our own by converts from other communions, but to modify those communions by our example. In order to this, — in which, I fancy, we have not been wholly unsuccessful thus far, — our policy must be our toleration. If we are true to that, and, with it, maintain a culture equal to the time, and a leading position in social reform, we shall not fail of the best success of a sect, which consists, not in nominal accessions, but in seeing our principles extend more widely than our name. In stead of becoming a powerful sect, I would we might prevail as an antisectarian influence in the world. I would that, in the midst of this Protestant Christendom, from which we have sprung, we might represent, in spirit and doctrine, a truly catholic church, a church of scope so ample as to embrace all faiths and all souls. I would that the term "Unitarian" might come to signify, not the unity of the Divine nature, which, in different senses, as abstract or concrete, all sects believe; but the unity of the Spirit in the churches, and the union of the churches in the Spirit. A Catholic Church, in the Roman sense, — subjection of Christendom to one visible head, — is no longer possible. The only catholicity which is possible is a conscious and mutually acknowledged union of all churches under one federal Head, who is invisible; and the only way to realize that union is through the influence of some body of Christians who shall consistently maintain the catholic ground, and act out, in all senses and bearings, the catholic spirit.

## SABBATH DISTURBANCES IN LONDON.

OUR readers are acquainted with the circumstances which made the first day of last July a memorable Sunday in the English metropolis. The bill proposed in Parliament gave great offence to the laboring classes, who looked upon it as an attempt to throw restraints around the Sabbath which the supporters of the bill did not themselves regard; and a plan was suddenly formed to make apparent and notorious this inconsistency.

One who has been in Hyde Park on a pleasant Sunday afternoon in spring, or early summer, will not soon forget the pageant which has there passed before his eyes; and when he sees the drive-ways of that magnificent enclosure, filled for miles with thousands of glittering equipages, he cannot think that the upper classes of London, here enjoying themselves, have any very rigid and puritanical notions in regard to the Sabbath, or have morally much right to enforce such upon others. But of all the strange spectacles which Hyde Park has presented, probably nothing ever equalled the scene on the day above named. A hundred thousand people thronging along the drive-ways, and saluting carriages of the nobility with the cry, "*Go to Church!*" constituted a demonstration sufficiently noteworthy even in the giant metropolis. Its effect was immediate and complete. The obnoxious bill was withdrawn.

Newspaper comments upon these scenes have revealed the conservative or radical character of their writers. One party sees a triumph of good sense and liberal feeling over Evangelical Sabbatarianism; another party laments that any concessions were made to the rabble. The former exults that the popular voice is so soon heard in the halls of

Westminster ; the latter asks, On what times have we fallen, if Lords and Commons succumb to a London mob ?

It is for us to glance at these transactions from neither of these points of view. Some lessons of human nature, and of the true methods of reform, they seem to teach, and on these we would offer a word which may not be inapplicable to circumstances nearer home.

The obvious difficulty of enforcing legislation for moral and religious ends, arises from a want of legitimacy and purity in the enacting power. There is a sort of public conscience which draws the line — perhaps not always very distinctly or justly — between the legitimate and illegitimate provinces of human government ; and any *appearance* of overstepping this line arouses the most sensitive and persistent feelings of our nature. If to honest doubts whether laws are within the sphere of human legislation, there be added other doubts of the moral purity and consistency of the usurping hand, an instinct of rebellion is provoked, which has been at the bottom of the most unmanageable and inappeasable strifes that have marked English history. The truth is, — and it is a sad truth to repeat, — there are few human governments that are good enough to enforce moral and religious ends with any hope of success. Want of consistency vitiates even parental authority, and makes a child feel there is some virtue in disobeying commandments from which the moral sanction of sincerity and truth has departed. It will seem a virtue to disobey a parliament which seeks to enforce upon others a religious observance from which it holds itself exempt. It will seem a virtue to flout laws designed to promote public morals, if enacted by a legislature which is not itself an example of good works.

Much discussion have we had about the rightful spheres

of moral suasion and legal force. We do not propose to enter into this matter, about which wise men differ, and we have no right to dogmatize. Enough for us here to express the deep regret that such discussions have weakened the urgency of that religious entreaty to which we are indebted for all that has as yet been done in the cause of public morals. Does any man doubt that, in London, a dozen ministers-at-large, scattered through the city, with hearts burning with the fire of Christian love, can do more for a better promotion of the Sabbath than both Houses of Parliament? Yes, one such faithful servant of the Lord of the Sabbath can do more. Wherever he goes, he represents an authority greater than peers or commons, greater than princes or queens. It is an authority which provokes no hostility, wins an unquestioning assent, and by gentle tones, and amid words of prayer, sets up its dominion in the heart. Let religious teachers keep at this work, patiently, hopefully, in every lane and cellar, in every street and suburb, and in time something will be done. Force may promise to do everything at once; but more likely it will fail, and spoil that subject for the religious teacher for many years to come. What remembrances are brought up to our minds of the course of many moral reforms in our own land! Years ago they were the topic of frequent religious entreaty; the minister, the lecturer, the Sunday-school teacher, the personal friend, all uttered their earnest words. The best progress was made then. Other weapons have since been tried, and these voices are dumb.

In regard to the Sabbatarian question in England we need not hesitate to say in what direction our sympathies turn. Had the religion of Jesus Christ given us nothing but the Sabbath, it would have been an unspeakable blessing to the world. The Sabbath,—washing off once a week the dust

of the earth, and giving millions some idea of freedom, rest, and peace, — who can tell how much it has done for our Christian civilization, and what mere beasts of burden men would become were not these prophecies of something better interposed? But the Sabbath has done little compared with what it may do. “Made for man,” as Jesus declared, we are to put it to the best use we can, and devise ways of extracting good from it. Here is a problem for philanthropic and thoughtful men. Taking society as it is, how can the Sabbath be made of the best use to the world? Away with the notion that the austere and gloomy Puritans settled this question for us. So far as the London *émancutes* were a rebuke to any attempt at a return to the old formalism and compulsion, we are glad of the result. If any man wishes to see the natural fruits of a Calvinistic Sabbath, he may find them in Glasgow and Edinburgh. We have a very strong conviction that something is needed to make the Sabbath dearer to the heart of the mass of the people. The exercises peculiar to that day were established in a very different state of society from that in which we live, and we believe the number is every year rapidly increasing over whom those exercises have lost their interest.

A friend of ours says he will give a valuable premium to any man who will devise the best way of celebrating the Fourth of July. As a people, we do not know how to observe that day in a rational and happy manner. It is the most noisy, unmeaning, fatiguing, and disagreeable day in the twelvemonth. The old observances of processions, and orations, and dinners, are fast going into desuetude. Something new, suited to the spirit of the people, appropriate to the recollections and hopes of the day, and of a nature at once pleasing and refining, — this is certainly a



great want. But we doubt whether the offer of a premium will furnish it. It must be the result of experiments, the end finally attained by the struggle of many consentaneous wills, the natural growth of the spirit and wants of our people.

Let it not be deemed irreverent in us to say, that something like this is true of the Sabbath. Devoutly do we recognize the Divine appointment of this day, for our spiritual good. Certain religious exercises are appropriate to it, and will doubtless always mark it. But precisely what these exercises shall be, how many of them there shall be, and how the time not required for these shall be appropriated, — these are questions which we are free to decide for ourselves from age to age, and they have been decided differently in different ages and countries. The infelicity of our present position is, that it is one of transition from the austerity and formalism of Puritan times to some other mode of observance not yet clearly recognized. What shall it be? How shall our Sundays be spent? In what way, for the mass of the people, may the greatest amount of pure, cheerful, and elevating influences be attached to this day? The uprising in London has settled one way in which this *cannot* be done. Are there thoughtful and humane men there who will attempt to show how it *can* be done? .

We have sometimes speculated on that question ourselves. Views which we may here express may be peculiar to the writer; certainly no one else is responsible for them. Our idea of what the Christian Sabbath should be, requires an abridgment of *preaching*, which we believe, both for the mental vigor of the preacher, and the spiritual improvement of the hearer, is considerably overdone. In pleasant weather it is natural to delight in the enjoyment of

the open air ; and in such a place as London, why cannot the people, instead of clustering in dirty lanes in one extreme of society, and riding in splendid state in the other extreme, unite in walking in their beautiful parks and malls, thus inspiring some Christian self-respect in one class, and exhibiting some Christian condescension in another ? Beautiful walks may be furnished in all cities and towns for this enjoyment and social intercourse. In unfavorable weather, halls or churches might offer similar attractions, and music render an additional charm to the scene.

But it is perhaps useless to indulge such dreams, and we pass them by. Yet we have faith in the future, and believe that a more beautiful and uplifting influence will come from that day which was "made for man." We love that broad way in which the Saviour designated the use of the Sabbath. It was made for *man* ; not for the priest, nor for a party calling itself the Evangelical Church. It is our day as well as theirs. We would have it minister to the happiness and promote the well-being of all. We would have it a cheerful, but a holy day, — a day of more marked suspension of all toil, and on which, for once at least, and drawn by services varied and adapted to secure this end, our whole people should bow at the altar of that faith which teaches, "One is your Father in heaven, and all ye are brethren." Cannot Christian people do more to secure this end ? Are there no concessions we can make, no prejudices we may yield, no changes we will endure, that may help on this consummation ? We suggest this because we want all to love the Sabbath more, and to feel that "the day of all the week the best" may be, to their weary, doubting, and troubled hearts, an "emblem of the heavenly rest."

## PARABLE OF THE WEDDING GARMENT.

THE scene of this parable is laid in ancient kingly times. In those days a feast brought together thousands of subjects ; it filled the palace, and its courts, and the neighborhood all round, with plenty and merriment ; it was usually kept up for the space of seven days, and required the slaughter of whole flocks of oxen and sheep. Such festivities are often alluded to in the Old Testament. One is particularly described in the first chapter of the Book of Esther, in which we read that Ahasuerus made a feast to his nobles and princes and all the people, amid supplies of meat and wine, and scenes of splendor and pomp, " which showed the riches of his glorious kingdom, and the honor of his excellent majesty, both unto great and small, for many days."

We all know the meaning of such festivities. Spectacles, shows, tournaments, immense gatherings at a birthday or wedding, for wassail and rioting at the king's expense, — such were the prices which kings paid to keep the people content, who, for a week of plenty and license, could be held starving slaves all the rest of the year. The entire disappearance of such gigantic festivities from modern society is not the least significant sign of the great change through which our civilization has passed, and it tells at once how the power and wealth, formerly accumulated in the king's hands, are now divided among the people. But we must not forget that such things were ; and when our Lord, in this parable, alludes to one of them, we shall only make the whole scene petty and ridiculous if we attempt to measure it by any of our modern customs.

For such an immense attendance great preparation had

to be made. Proclamation was sent out beforehand to all the inhabitants of a city or province, announcing intentions and inviting attendance ; and afterwards other messengers were despatched to let them know when all things were ready. Here we see the reason why, in the parable, servants were sent to "tell them which were bidden, my oxen and my fatlings are killed ; come to the marriage." Such vast assemblies of the subjects and slaves of the king had more or less a political meaning. Attendance was proof of loyalty, and, in the case of the marriage of a king's son, was an acknowledgment of that son as the lawful successor to the throne. If a city felt disposed to throw off its allegiance, or to deny the succession, there was no more natural way to declare this than to decline to attend the feast, while to insult and murder the king's messengers was an avowal of their contempt for his authority, and their determination to resist his power. Thus we see why it was that, in the parable before us, the bearers of the invitation were spitefully entreated and were slain ; as also we can understand why the wrath of the king was aroused, so that he "sent his armies, and destroyed those murderers, and burned up their city." We lose the whole spirit and force of this story if we interpret it with the idea that declining the invitation was a mere breach of courtesy. The fact is, it was an act of rebellion.

We come now to the next method which the king adopted to obtain guests at his feast, and his detection and condemnation of one who appeared without the wedding garment.

It was not unusual, in the ancient royal festivities, for servants to be despatched to bring all whom they could find to those scenes of merriment. Not only was the king's bounty free to all, but the larger the attendance, the greater

was the compliment to the plentifulness of his board and the lordliness of his state. Where a show of numbers was of such importance, even the wayfaring and outcast were welcome. But in order that all might appear as the loyal subjects of the king, there was one custom, the like of which we have nothing in modern times, though a knowledge of it is the indispensable key to unlock the meaning of this part of the story. That custom we must understand.

On the occasion of a royal festivity, there was brought forth from the king's stores a large supply of ornamented garments, which were freely distributed among the guests, each of whom was expected to assume one, that thus there might be some visible token upon each person of loyalty and attachment. This garment or badge may have been nothing but some loose outer mantle or robe; but, whatever it was, it had a meaning. It spoke to the eye. It was a declaration of faithfulness to the king's cause, and a promise of allegiance to the king's successor.

We must not forget what an important part mere outward emblems and signs have acted in days less accustomed to writing and speaking than our own. Time was when a bit of blue cloth appended to a man's dress, or the lack of it, would endanger his life in a Greek theatre. In the War of the Roses, the colors red and white had a similar vital significance. At one period in the history of our country a cockade on a man's hat was as clearly a declaration of political principles, as would be now a long speech in support of any of our party platforms. These facts give a new significance to what we read in the parable about the wedding garment.

That kings and rich and powerful men laid up in their stores immense numbers of garments is a fact well established by history. Indeed, their wealth chiefly consisted in

two things, changes of raiment and coin, — a circumstance intimated to us by the words of Christ, “Lay not up for yourselves treasures on earth, where *moth* and *rust* doth corrupt.” We are told in one of the Odes of Horace, that among the stores that were left by the Roman Consul Lucullus, at his death, were five thousand changes of raiment; by which, of course, is not meant any suit of garments like ours of the present day, but only such a mantle or loose robe as was worn at that time. It was a fact, therefore, which our Lord’s hearers would well understand, when in the parable he speaks of all the guests but one as having on a wedding garment, that they all had put on from the king’s own stores the emblem, whatever it was, which was the well-known token of adherence to their sovereign’s cause; as also they would well understand why the king noticed that *one* guest who had failed to assume the signal of loyalty and affection. Who could *he* be, who came into the king’s presence without the badge of allegiance? Was he some one from the rebellious city, who, fleeing from destruction there, had come to declare his treason here in the king’s own palace? It concerned the king to learn the facts in the case. And yet, in order to see if he had any excuse, the king addressed him in words of condescension and kindness, — “Friend, how camest thou in hither, not having a wedding garment?”

And what was this man’s reply? He had no reply. “He was speechless.” This word “speechless” does not express the force of the original. He was *choked*, he was *gagged*, by his own reflections. He could not say he had forgotten the badge of rejoicing, for he must have seen it on every person around him. He could not say he was too poor to provide one, for one had been offered to him from the king’s own stores. He could say nothing. “He was

speechless." His appearance there, under these circumstances, was an act of open rebellion, of palpable insult, admitting of no excuse or palliation. He did the best thing he could, or rather he did the only thing he could, — what he was forced to do by his choking shame and fears, — "he was speechless." And as he had nothing to say for himself, making confession by his silence of the guilt of disobedience to the wishes of his king, and of insult to his person, how can we fail to see the lenity of that king in the sentence he proceeds to pronounce? He might have ordered the offender to be slain on the spot, and no one could have questioned his conduct. Instead of this, he gives direction that he be bound hand and foot, to prevent resistance, and that he be carried out from the feast. It was the custom to hold revels at night, and the exterior darkness, where some were weeping because they were shut out, and others through envy were gnashing their teeth, became a striking illustration of exclusion from any highly favored enjoyment.

The lesson of this parable is just as living and fresh to-day as it was eighteen hundred years ago. The Gospel invitations are extended to all, to high and low, to rich and poor; and still the direction is, go out into the highways and lanes, and compel men, by the power of affectionate entreaty, to come and partake of the joys which the King of Heaven hath offered to all. And yet, though all are urged to come, they must come in the right way, with a proper spirit, with the purpose of allegiance, with the loyal and faithful heart. And such a coming seems to include two things.

1. We must have a garment that is furnished by another. It is the robe of Christ's righteousness; that is, the kind of righteousness which he taught, called *his* because he

enforced it and exemplified it, — the righteousness of the heart, of pure affections, of right motives, of sincere faith, — the righteousness which is right in the sight of God, and is deeper, purer, diviner, than mere ceremonial justifications or the conventional morality of the world. The righteousness of Jewish law or moral works is but filthy rags; the righteousness which is by faith in the Son of God is the wedding garment furnished by the king of the feast himself, and this we must have.

2. But though furnished by another, we must put it on. This is to be our act, — to put on the Lord Jesus Christ. To be clothed with his spirit, — this is our wedding garment. It will avail us nothing if others have put it on. We must put it on too; each one must put it on for himself, — the symbol of our loyalty, the pledge of our love.

## A LESSON FROM HISTORY.

NOTHING has been more common than to suppose that the whole power of Christianity depends upon an adherence to some infallible head, some central unity, some established authority, some accepted formula, some unalterable canon, some logical statement of evidence, some unquestioned mode of authentication, some clearly defined view of miracles or inspiration; and that, if minds break away from the binding force here furnished *ab extra*, and each be thrown back upon its own individual conviction, the power of Christianity is fractured, is in fact shattered into a thousand pieces, and will soon be wholly dissipated and lost.



For the comfort of all such persons, we propose to quote two pages from Milman's "History of Latin Christianity." They are taken from his Introduction, in which he contrasts Teutonic and Latin Christianity, and proves what a vast accession of life the Gospel has gained by the very process supposed to be fatal to its power. The whole passage is suggestive, and bears on questions now under public discussion. It is remarkably liberal, coming from a believer in the apostolical succession of bishops.

"The characteristic of Latin Christianity was that of the old Latin world, — a firm and even obstinate adherence to legal form, whether of traditionary usage or of written statute; the strong assertion of, and the severe subordination to, authority. Its wildest and most eccentric fanaticism, for the most part and for many centuries, respected external union. It was the Roman empire again extended over Europe by a universal code and a provisional government; by a hierarchy of provincial prætors or proconsuls, and a host of inferior officers, each in strict subordination to those immediately above him, and gradually descending to the very lowest ranks of society; the whole with a certain degree of freedom of action, but a constrained and limited freedom, and with an appeal to the spiritual Cæsar in the last resort.

"Latin Christianity maintained its unshaken dominion until what I venture to call Teutonic Christianity, aided by the invention of paper and of printing, asserted its independence, threw off the great mass of traditionary religion, and out of the Bible summoned a more simple faith, which seized at once on the reason, on the conscience, and on the passions of men. This faith, with a less perfectly organized outward system, has exercised a more profound moral control, through the sense of strictly personal responsibility. Christianity became a vast influence working irregularly on individual minds, rather than a great social system coerced by a central supremacy, by an all-embracing spiritual control, and held together by rigid usage or by outward signs of common citizenship. Its multiplicity and variety, rather than its unity, was the manifestation of its life; or rather its unity lay

deeper in its being, and consisted more in intellectual sympathies, in affinities in thought and feeling, of principles and motives, in a more remote or untraceable kindred through the common Father and common Saviour. Ceremonial uniformity seemed to retire into subordinate importance and estimation. Books gradually became, as far as the instruction of the human race, a co-ordinate priesthood. No longer rare, costly, inaccessible, or unintelligible, they descended to classes which they had never before approached. Eloquence or argument, instead of expiring on the ears of an entranced but limited auditory, addressed mankind at large, flew through kingdoms, crossed seas, perpetuated and promulgated themselves to an incalculable extent. Individual men could not but be working out in their own studies, in their own chambers, in their own minds, the great problems of faith. The primal records of Christianity, in a narrow compass, passed into all the vernacular languages of the world, where they could not be followed by the vast, scattered, and ambiguous volumes of tradition. The clergy became less and less a separate body (the awakened conscience of men refused to be content with vicarious religion through them); they ceased to be the sole arbiters of man's destiny in another life; they sank back into society, to be distinguished only as the models and promoters of moral and religious virtue, and so of order, happiness, peace, and the hope of immortality. They derived their influence less from a traditionary divine commission or vested authority, than from their individual virtue, knowledge, and earnest, if less authoritative, inculcation of divine truth. Monasticism was rejected as alien to the primal religion of the Gospel; the family life, the life of the Christian family, resumed its place as the highest state of Christian grace and virtue.

“This progressive development of Christianity seems the inevitable consequence of man's progress in knowledge, and in the more general dissemination of that knowledge. Human thought is almost compelled to assert, and cannot help asserting, its original freedom. And as that progress is manifestly a law of human nature, proceeding from the Divine Author of our being, this self-adaptation of the one true religion to that progress must have the

Divine sanction, and may be supposed, without presumption, to have been contemplated in the counsels of Infinite Wisdom."—  
Vol. I. p. 9.

---

## PERSONAL INFLUENCE.

IN the beautiful parable of the talents is forcibly illustrated our responsibility to improve faithfully every power, every opportunity for usefulness, which we possess. No one gift, in the range of human endowment, forms an exception. Are we possessed of intellectual power? It never reaches its highest aim unless devoted primarily to the service of God and man. Has genius been given? It never attains its loftiest inspiration until kindled by a coal from the altar. Has wealth been bestowed? We are not selfishly to apply it to the uses of luxury and personal indulgence, but ever to remember, that, as stewards, we are to answer to the Master for the right use of that which has been committed to our care. And so too of our education, our leisure, our health, our opportunities for well-doing,—all are talents which our Heavenly Father has lent, for a time, to be faithfully improved, to be used in his service, and applied to promote the best interests of our fellow-creatures.

In this enumeration, do we not sometimes forget that our personal influence, that which we are every day sending forth for good or for evil, for the weal or the woe of society, is to be included? I have thought much and with deep interest upon this subject, which has so many secret and almost imperceptible branches, that, at last, we scarcely think of tracing them back to the original source.

The more obvious effects of our influence are seen, and become causes for congratulation or reproach to us ; but, alas ! how little do we think of those little rills, which, winding far away, are lost to human ken, but no less really exist. If it be true that the slightest motion is felt through the whole surrounding atmosphere, and extends even to the farthest boundaries of space, shall it not be equally true that the influence of the most apparently insignificant word or act shall be felt in the moral atmosphere, either to purify or corrupt it ? Are we not all, by the daily conduct of our lives, by the words we speak and the deeds we perform, contributing to form the public sentiment, to swell the general current of opinion ? True, our sphere may be a limited one ; still, there are radiating points extending from it. The younger, the weaker, the less educated, loving and confiding ones, are confirmed either in good or evil by our example. Then, how large is the number of those who, with no decided principles of their own, look wholly to others for a standard ! They sail along with the current. Without any individuality, they dare not deviate from prescribed rules ; if these are favorable to virtue, they advance with them ; if opposed to it, they do not resist, but follow the downward course. Viewed in this light, how important is it that we look carefully to the nature of the influence which we are exerting, that, in our quiet way, we may do something to reform and purify public opinion !

A certain style of living, a train of servants, rich furniture, such as wealth alone can justify, have come to be considered essential to the attainment of a certain social position, while moral and intellectual superiority often hold but a secondary rank. A strict adherence to certain conventionalisms, which neither correct taste nor sound judg-

ment can sanction, is deemed necessary. We do these things simply because others do; and the loss of *caste* in the fashionable world would be the inevitable result of trying to conform to a high standard of independent thought and action. But acknowledging an entire subjection and obedience to the will of God, we shall be released from all slavish submission to lower motives, we shall live a higher life, we shall breathe a purer atmosphere; we shall not inquire what the world will say, but what is right, what does conscience dictate, what do the sacred rights of our fellow-creatures demand. Instead of this, we are ashamed to be useful, honest industry is degrading; and so we become regardless of the habits of extravagance and uselessness which our families are forming, rendering them unfit to struggle with the stern realities of life. And we pursue this mad career, simply because we will not break away from the tyranny of custom. We defraud the orphan and the widow of their little all, we spend the hard earnings of the honest laborer by failing to meet his claims; and all because we will not think and act independently,—we have not courage to do right, to lead a true life. And while all these manifold evils are falling upon ourselves and others, we are confirming a false public opinion, proving, by our practice, that we believe such a style of living, heartless and unprincipled as it may be, a necessary passport to social distinction. It becomes us all, then, to ask what is the character of that imperceptible, but still felt influence, which we are constantly exerting. Is it given to promote the cause of truth, of honesty, of temperance, of religion? Is it of such a nature as will increase the sum of human virtue, of holiness in the world? Or am I daily adding my quota to the amount of sin? Am I causing “others to offend”? Will the world be better or worse that I have

lived? If but one fellow-being should be influenced by our example to live to duty, to usefulness, and to heaven, we shall not have lived in vain.

Two little sketches shall close my remarks upon this subject.

Not many years since, in a distant city, a rich merchant died, the contemplation of whose life and death, and the influence exerted upon the community around him, led me into a long and serious train of reflection upon the comparative value of the objects which claim the regard of men. When he entered upon life and commenced his business career, he was wholly destitute of this world's goods. At first his gains were small; but by a commendable avoidance of all dissipated pleasures, by industry and untiring perseverance, he won his way to competence; wealth soon began to flow in upon him from every source, more than realizing his most sanguine expectations. Was he a happy man? As the outward treasures increased, the higher nature was withering, the impress of the divine upon his soul was fading away. The Saviour, when upon earth, said to the inhabitants of far-off Palestine, and to us in Christian New England his words apply with equal force, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." But, alas! he whose history I am sketching gave up all to earth; and the soul itself, divinely impressed with the heavenly superscription, was included in the sacrifice. No pure aspirations, no thoughts of the "better land," found a welcome there, in that shrine which was wholly consecrated to Mammon. He became a mere earth-worm. The boundary which separates keen, sharp bargaining from actual, open dishonesty was not always kept inviolate, the claims of religious and benevolent efforts were ignored, and the acquisition of wealth be-

came the grand and absorbing object of interest. The object was attained; he became the master of broad lands and freighted ships; but in the pursuit of these, the enduring wealth, the riches of the heart and the mind, had been forgotten. Death came, and the results of life-long labor must be left behind, while those treasures which could have been carried to the eternal world had never been sought. And how does that spirit enter upon a higher sphere of action? All that was most valued, all the cherished objects for which it had lived and toiled, must be forsaken; a new training, an education unknown before, must commence, ere the spirit can be disenthralled from its earth-born and earth-directed tastes, and prepared for the spiritual and the heavenly. We dare not attempt to penetrate the secrets of that unknown state; but it is a solemn thing to enter its dread portals without some attempt at preparation.

And was there no trace of this life left behind? Had no influence been put forth? Had those connected with him in business — the young man, it may be, who was taking his first lessons in mercantile science — been unscathed? had the delicacy of his moral nature been impaired? had his principles been tainted? had he learned to feel that selfish interests, that mere gain, were to be made paramount to all the more noble, generous promptings of his nature? Had the widow and the orphan been taught the lessons of distrust, and made to feel the pinchings of want, as they saw their little all absorbed in the rich man's wealth? Had not the weight of his example been all upon the side of worldliness? Had he not said, in practice, that money must be made, whether the principles of right, of humanity, and of duty were observed, or whether they were set at naught?

There was yet another, to whose history I have often lis-

tened with deep interest. He, at an early age, was left a friendless orphan, thrown wholly upon his own resources. The first little compensation which he received for his services was devoted to the purchase of a Bible, that book which, through life, proved his guide and support. What surer pledge for the character of the boy and the man! Years passed on; the penniless orphan became the successful merchant, but all his business transactions were conducted upon the highest principles of honorable dealing. The light which dawned from that sacred volume, the first treasure of his childhood, guided him through all the devious paths of temptation. His home was the abode of a generous hospitality; the poor and neglected ever found in him a friend ready to afford them aid; the young man struggling forward in life, under the pressure of adverse circumstances, received sympathy, advice, and pecuniary assistance. The marriage of his first-born child was celebrated by a feast to the poor. In obedience to the Saviour's command, he called them in from the abodes of want to make glad their hearts on that joyous occasion.

In the midst of his greatest prosperity, his most cherished treasure was still his Bible. "The cares of life, the deceitfulness of riches," never led to the neglect of his religious duties. I knew him in advanced life, when the shadows of age had fallen upon him, but there was no shade upon his spirit. I have often seen the face of the old man glow with youthful enthusiasm, and his eye suffused with tears, as he dwelt upon the promises of the Gospel, upon the mercy and love of God. I have never known any one so conversant with the Scriptures, from every part of which he quoted with the greatest accuracy. There is one little circumstance which I cannot refrain from relating, as illustrative of his character. It chanced that, in one of his jour-



neys from home, he found himself obliged to pass the night in one of our small New England towns, where the county jail was located. As he was wandering around, he found himself in the immediate vicinity of the prison, and meeting the keeper, he fell into conversation with him upon the subject of his prisoners. Having ascertained that they were confined for small debts, he generously paid the sums required, and released them all.\* But his eventful history is not yet written. A change again comes over him, in consequence of circumstances entirely beyond his own control; a great and unexpected reverse occurs. The wealth acquired in years vanishes in a day, and the old man is again penniless. How does he meet his altered fortunes? how sustain this change? With a high and lofty trust. All is not lost; his Bible still remains; his hopes that "wander through eternity" cannot be taken from him; and though his last years were saved from utter penury only by an annuity furnished by the liberality of a friend, his cheerfulness, his faith, his firm trust, never deserted him. A few years since, the old man died. His eventful life closed in peace, cheered by a well-founded hope of entrance into one of the "many mansions" of his Father's house. He had nothing to leave behind. No regrets, no chains of gold, bound his spirit to the earth, for all his treasures he could carry with him. Nothing, do I say? He left a bright example; a track of glory in the western sky attended the setting of his sun; an influence remained, the nature and extent of which eternity alone can measure. We all trace some mark upon society, all leave some "footprints on the sands of time." Let us, then,

"So live, that when the sun  
Of our existence sinks in night,

---

\* A fact.

Memorials sweet of mercies done  
 May shrine our names in memory's light;  
 And the blest deeds we scattered bloom  
 A hundredfold in days to come."

L. E.

## ELEMENTS OF WEAKNESS AND ELEMENTS OF STRENGTH.

To one who seeks to ascertain the actual and relative condition of the churches, these facts will at once present themselves:—some are small, and some are large; some are poor, and some are rich; some are weak, and some are strong; some are declining, and some are increasing; some are spiritually dead, and some are full of life. The facts are the same in all denominations, and have been the same through all periods of time. There were feeble churches in the days of the Apostles, and there were those that were flourishing. There were some that needed help, and some that were able to render it. And the wealthier communities, at that period, were often called upon, in the same way and for the same reasons that they are called upon now, to make contributions in aid of their poorer brethren. The causes of this state of things are various. In some cases, especially in rural districts and those of recent settlement, the population is too sparse to allow of the union and co-operation of sufficient numbers, within convenient limits, for the formation of strong and well-organized church associations. In some cases, the prevalence of antagonistic views of religion, and the exclusiveness of those who maintain them, operate as a perpetual hinderance to any combined efforts through the whole com-

munity for the maintenance of religious institutions, and leave but a small portion who are able to sympathize with each other and to act in concert. In some cases the materials are abundant for the formation of strong and vigorous churches, but they are yet in the rough. They need to be brought together and fitted for their places before they can be used to any advantage, and the laborers to perform this work are few. The majority of those of whom the church is to be built up may feel no particular interest in the matter. They may have no settled opinions upon the subject of religion, no fixed principles or purposes. In short, they may be indifferent to the whole subject. Perhaps they may become interested. The object of bringing them together under a Christian organization is to make them interested. But it is very obvious that, so long as they remain in their present condition, they cannot become a source of strength. In other cases the facts are just the reverse of these. The population is sufficiently dense; and there are enough who hold similar views, and who feel a sufficient degree of interest in the subject, and who have at their disposal sufficient means, to enable them to establish and maintain a flourishing, vigorous church, from resources which are entirely at their own command.

Under the circumstances first mentioned, the causes are wholly external to the church, and the church is not responsible for them. It must take things as it finds them, and do the best that the circumstances will allow. Where the elements of weakness are of such a nature, the church should receive aid and sympathy rather than censure. In the circumstances last named, it has all the necessary elements of strength within itself, and should be required to take care of itself.

But such are not the only causes which render so many

churches small and weak. They are perhaps quite as frequently internal as external. They are to be found quite as often in the character of the individuals who compose them, as in anything of a different kind. The truth is, — and it is one which can hardly be too strongly asserted or deeply felt, — *it is, in most instances, feeble Christians that make feeble churches*; and it is energetic Christians — let them be rich or poor, and let the number at first be many or few — that constitute strong ones. It is not money that gives strength, but ready hands and warm hearts and willing minds. It is not the want of money which produces weakness so much as a want of disposition to use it. There is a great difference in parishes with respect to their pecuniary ability, no doubt; but there are probably very few parishes, if they were willing to retrench a very little from their luxuries and superfluities, — for which they would be the better and not the worse, — that would not be able to contribute for religious objects twice as much as they do. The earliest churches, those which were planted by the Apostles, were all comparatively poor. The words of Peter were, “Silver and gold have I none.” It was the declaration of Paul, “Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things that are not, to bring to naught things that are.” Yet, notwithstanding all these disadvantages in their outward condition, these churches, as shown by the result of their efforts, were, in general, and so far as relates to all spiritual matters, abundantly strong.

Leaving out of the view, therefore, all other causes

which may affect the condition of religious communities, it will serve the present purpose to notice a few of those which depend upon the moral and religious state of the churches themselves. The causes which tend to produce weakness, and those which tend to produce strength, are in general the opposites of each other, and consequently to speak of one is, in every case, to imply its opposite.

There are two correlative terms, which of themselves are sufficient to cover the whole ground, — *Death and Life*. The dead are, of course, without strength. It is the living only that possess any energy, and that are able to exert any power. We do not expect anything from the dead. Our hopes are altogether in the living. The same is likewise true in a moral and spiritual sense. If a church is dead, it can have no strength whatever; and unless it can be resuscitated, unless by some miracle it can be raised from the dead, there is no reason to expect any efforts from it. If it is a living church, then there will be ground for hope. It may be weak, it may be sickly, it may seem to be almost expiring; still, if it lives, it must possess some strength, and there is a chance that it may recover and acquire more. "Let the dead bury their dead." We do not expect to work miracles. It may not be well to waste efforts upon it. There is enough for us to do to improve the condition of the living. This case may therefore be passed by.

The corresponding states which are nearest akin to these are *Sleep and Watchfulness*. The strong man armed is as helpless as a child while his senses are locked in sleep. Samson was shorn of his strength when sleeping in Delilah's lap. While men slept, the enemy came and sowed his tares. Whatever degree of strength a church may possess when fully awake, it will avail nothing at other times. It is written of the sluggard, "Yet a little sleep, a

little slumber, a little folding of the hands to sleep ; so shall thy poverty come as one that travelleth, and thy want as an armed man." And this is as true in the figurative sense as the literal, and it is as true of churches as of individuals. That man will never prosper in his business who devotes all his hours to sleep, and that church will never become strong and flourishing which is always disposed to indulge itself in a similar way. Let it keep awake, let it always be upon the alert, let it ever be in readiness to engage in every good word and work, let it afford no opportunity for the sower of tares to gain access to the field, or a treacherous friend in an unguarded moment to reduce it to weakness by severing its locks of power, and all will be well. Indolence is said to have been the "original sin." There is no good reason to doubt that it is one of the most easily besetting sins, especially in regard to the performance of religious duties. Let it be repented of and forsaken, and the number of feeble churches will be very greatly diminished.

Other elements are *Unbelief and Faith*. They who believe nothing will accomplish nothing, hope nothing, attempt nothing. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." He that would labor for Christ must believe in him as the sanctified and sent of God, and the revealer of his will. And he that would labor for the good of man must believe in man's capacities and wants, or he will have no sufficient motive for exertion. Thus faith in God, and Christ, and man are all necessary, — faith in the fulfilment of the Divine promise, in the works of an overruling providence, in the efficacy of Christ's mediation, and in the ultimate success of human efforts. Not only is it true that nothing can ever be done without faith, but in every under-

taking the result will always be "according to our faith." Hence the exhortation of the Apostle: "Watch ye; stand fast in the faith; quit you like men; be strong." Hence the declaration of Jesus: "All things are possible to him that believeth." And again: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." And hence the words which were employed by our Saviour upon a still different occasion: "If ye have faith, as a grain of mustard-seed, ye shall say to this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you"; — meaning, no doubt, that through the power of faith they would be able to remove mountains of difficulties, and to accomplish everything that is within the power of man. The church that is able to exercise such a faith, in surmounting obstacles, and in accomplishing the work which is expected of it, will never be deficient in strength.

Next to unbelief and faith are *Timidity and Courage*. "If thou faint in the day of adversity," said one of old time, "thy strength is small." The man who refuses to "plough," because he is afraid of the "cold," shall "beg in harvest and have nothing." The man who is continually crying out, "There is a lion in the way, a lion is in the streets," will not be very likely to accomplish any great results with reference to anything whatever. And a number of such persons who may chance to be in company will not be very likely to render each other much assistance. A person who is always anticipating failure, will rarely be disappointed; and a church that is always ready to yield to the most trifling difficulties, and to become discouraged under adverse circumstances, which are temporary in their nature, can hardly expect success, and certainly does not deserve it. Resolution, energy,

perseverance, fearlessness in meeting dangers and in overcoming difficulties, will enable men to work wonders, in all the varied interests and pursuits of human life. There was true philosophy in the words of the Roman poet, — “*Possunt, quia posse videntur,*” — *They can, because they think they can.* Men can always do what they believe themselves capable of doing, when their judgment is equal to their energy of will. The members of a Christian society should never allow themselves to feel discouraged, or to speak despondingly in regard to their condition and prospects, unless it is their determination to do what they can to make themselves weak ; for that is certainly one among the many ways of doing it, and it is one of the surest ways. It was not, therefore, without reason, that Peter exhorted the early Christian converts to add to their faith, not virtue in its more general sense, but *courage*.

Next in order may be specified *Ignorance and Knowledge*. Ignorance in regard to the fundamental principles, the doctrines and duties of religion, on the one hand, and a correct understanding of them, a readiness always “to give an answer to every man that asketh a reason for the hope that is in us, with meekness and fear,” upon the other. It was truly said by one who uttered the words of experience as well as wisdom, “He that increaseth knowledge, increaseth strength.” Ignorance may be obstinate in its errors, but it can accomplish nothing in aid of the truth. As a rock, descending upon the roof that shelters us, its tendency is not to uphold, but to crush. In Protestant communities at least, where men are accustomed to think and decide and act for themselves, in relation to all questions of faith and conscience, those churches are not apt to be the strongest in which the greatest amount of ignorance prevails. Fanaticism and every species of delusion here find their proper



materials upon which to work. The natural results must inevitably follow. Weakness will come at last.—The chaff will be blown away with the wind. The fire will burn among the stubble, consuming with it all that remains of the wheat ; and that is the end.

Among other causes may be mentioned *Dissension and Concord*. Jesus affirmed that “a house divided against itself cannot stand.” This is true in every application of the words ; and it is especially true of divided churches and congregations. Every sort of disunion, and every tendency towards it, is an element of weakness ; and everything that tends to bind people together in closer bonds of sympathy and affection, is an element of strength. The most able and efficient parishes are always those which are most united ; the least so of all, other circumstances being equal, are those which are most discordant. And it is sad to say, that the condition of things in the church at Corinth — a condition of things which caused the Apostle so much anxiety, and which he labored so hard to correct — was by no means peculiar to that time and place. Trouble in parishes, trouble in churches, is a thing of very common occurrence, and is among the most difficult to be removed and the most disastrous in its results. Everything of this nature should be carefully guarded against, prevented if it can be, and remedied as soon as possible. But the mere absence of discord is not sufficient. There should be active co-operation. Two drops of water, mere particles of matter, may *unite*, but they still remain *inert*. A cord of many strands is undoubtedly stronger than if it had but one ; but the number is of no consequence, if the cord is never used. The members of a religious body should not only “stand fast in one spirit,” but “with one mind” they should “strive together for the faith of the Gospel.”

Then will the work of the Lord prosper in their hands ; then will their efforts be crowned with success ; and they will increase in numbers, and go from strength to strength.

And, finally, among other causes of decline or growth, among other elements of strength or weakness, may be mentioned those of *Neglect and Promptness*, in relation to all matters of parish business. Some parishes, like some individuals, are always dilatory about everything. Indeed, the character of a parish, in this particular, is a true exponent of the character of the individuals that compose it. Nothing is ever done in its season. Whatever degree of willingness there may be in regard to any object, no movement is made, at the time when it should be made, towards its accomplishment. If repairs are needed, there is no one to go forward and see that the matter receives prompt attention. If liabilities are incurred, no way is provided to meet them. The old proverb is verified, that "what is everybody's business is nobody's"; and so nobody is ready to act in the case. The consequence is, that there are many discomforts which might have been easily avoided, and many embarrassments which ought not to have existed; debts are contracted; creditors are impatient; the people become indifferent, the minister dissatisfied and discouraged; there is a "falling away"; the church expires, having thus exhausted the whole of its "little strength." The model parish pursues a course which is just the reverse of this, — doing all things when they ought to be done, doing them just in the manner in which they ought to be done, and neglecting nothing which should receive attention. It undertakes nothing without first providing the means. It promises nothing which it does not fulfil. It makes no enemies, and everywhere gains friends. People have confidence in it, and readily

join it. The minister finds sufficient motives for exertion, and spares no labor. Thus all things combine and work to its advantage. No one will hear from any quarter the complaint that such a church is weak.

In the remarks which have been made, nothing more has been aimed at than to direct attention to these several topics, and to offer a few suggestions. Let them be taken for what they are worth. If they shall serve to quicken the religious life, to awaken the slumbering energies, to show the necessity of a stronger faith, and greater courage, and an increase of true religious knowledge, in our churches, — if they shall tend to promote union and co-operation, and to correct faults in regard to some practical matters, which are quite too common, and of no small importance, — they will have accomplished all for which they were intended. But whether they do this or not, the words of the Apostle may have a fitting application: “If there be any virtue, and if there be any praise, *think on these things.*”

A. D. W.

---

## HINTS TO HELP FAITH.

I FIND I need — who does not? — continual nourishment for my faith. I would make some brief record of a few points which, in some frames of mind, have encouraged my belief, and may possibly be used or the advantage of others. Many way-side intimations of the truth of Christianity have worth to us if the attitude of the soul be expressed by the prayer, “Lord, I believe ; help thou mine unbelief.”

The change in the *popular associations connected with the cross* is a hint to help my faith. Take two facts :—

1. The form of the cross is not agreeable to the sentiment of the beautiful. Its shape is severe and sharp, composed of straight lines and right angles ; and so in no degree meeting the demands of taste. The eye objects to it at once, if you claim for it any *absolute* beauty, any artistic grace. As such, it has no pretension to any merit whatever ; as such, it is almost offensive. It is a thing of no harmony in its proportions, no pleasantness in its stiff outline. 2. Then, again, we have on record what was the use made of the cross, — as an instrument of torture and punishment, — and how it was loathed and hated, up to the hour of the crucifixion of Jesus. Cicero said : “ The cross ought to be removed from the sight, the ears, the very thoughts of men.” This was, no doubt, the universal feeling. It was the gallows, gibbet, rack, guillotine, of ancient times ; associated with death, crime, and cruelty ; altogether abhorrent, and the symbol only of scenes and deeds which every one would desire to avoid and keep out of mind.

Now there is no occasion to describe here at length the revolution which has been wrought in regard to the cross in the two particulars referred to. The reverence in which it is held — destroying entirely, not only the emotions of horror which it once excited, but reconciling it also to taste and art — is well known. The change has been marvelous and entire, as we can at once comprehend, if we just imagine the gallows, or the image of the gallows, to be in every place where the cross is to-day ; i. e. worn as an ornament to the person, — introduced among the waving lines, rich and flowing tracery, and clustering foliage of Gothic architecture, — put upon the altar, — set up by the

way-side, — chosen to decorate churches in the midst of evergreen wreaths and festoons, — coming into any vignette or picture as a fitting feature. It is enough to say, that what was an “accursed tree,” up to and at the time of the crucifixion of Christ, is now not only a “hallowed emblem,” but to the eye a form of beauty also; made such by the moral and spiritual nature, and not by the artistic faculty of man. This change I speak of finds the only sufficient explanation yet offered in the Gospel history; grant the truth of that, and the marvellous and unparalleled phenomenon is accounted for. The historical external evidence, it is said, fails before it arrives at the lifetime of the Saviour. There is a chasm over which no written record reaches. Well, across that chasm we can throw the cross, as a firm bridge, whereon faith may walk steadily and undoubtingly, until it stands with the beloved Apostle on Calvary, looks with him into the vacant sepulchre, or gazes on the ascension. The fact of the resurrection, leading in its train all the other great facts of Christ’s ministry, we must, as it seems to me, feel to be the only explanation of the other hardly less wondrous fact, that the cross, to the Jews indeed a stumbling-block, and to the Greeks foolishness, became the cross in which Paul gloried, on which the early Church rested, as its foundation, and which all Christendom since has held in such veneration as to make the symbol of it, once ugly, beautiful, — once detested, sacred.

I am struck with a sure but apparently artless indication of nature in *the story of the cure of the blind man*, in the ninth chapter of St. John. The fearlessness, independence, sarcasm, with which the subject of the miracle maintains his ground, is quite observable, as in strong contrast with the timidity and superstitious respect of his parents, and

others, for the overbearing, oppressive Pharisees. There is a sturdy boldness, a blunt, direct manner, in his answers to the cavilling, cross-questioning, browbeating rulers, not met by the mere fact that he was made courageous by gratitude ; but which can be accounted for, as a bit of human nature in man, by reference to what, no doubt, all have noticed ; I mean, the effect the indulgent treatment they commonly receive has upon the unfortunate, the deformed, especially where they are public objects of charity.

They are not put upon good and courteous behavior, — compelled to curb the tongue, by mingling in the conflict of life, and thus interfering with the vanity, pride, ambition of other men, as equals, rivals, and competitors. They are granted a liberty similar to that given to females and children. Their whims are tolerated, because their misfortunes and weaknesses are pitied, and their fellow-men, as they pause or step aside to give them alms, are apt to speak pleasantly and jestingly, to give and receive words of badinage ; so these unfortunates come to be more or less of humorists, perchance cynical, satirical in their speech, even towards “ dignities,” without receiving rebuke or exciting anger.

The remark, I imagine, will be found generally true, that any physical infirmity or loss, taking a man out of the common lot and common struggle, has the effect either to make him morbid and misanthropical, or else eccentric, bold, as one not held to the ordinary laws of polite manners in social intercourse. Now, the young man whom Jesus cured had been, I suspect, to some extent, one of these indulged and amusingly wayward and fearlessly talking persons. He had been blind from birth, — he had sat and begged, — he was well known in his neighborhood, and per-

haps in his day had often returned the joke of jovial priests and Pharisees, and his old habit of speech and free manner were not got rid of at once with the healing of his blindness; and so, when pushed, scowled upon, sneered at, threatened by his lordly questioners, his mingled indignation and gratitude expressed itself in very sharp, decided, unmeasured language. He is short and pointed in his replies; the more so, as his inquisitors reviled him and tried to bear him down. "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see." Then they press him further, and he turns upon them with, "I have told you already, and ye did not hear; wherefore would you hear it again? will ye also be his disciples?" And his last remark is certainly decided enough: "Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. . . . Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

No wonder the Pharisees were indignant, and "cast out," with malediction, one who so boldly exposed their sophistry and malice; and, under the circumstances, only a man who had had his own way, and been allowed to use his tongue for years, perhaps, without being held responsible for his sharp words, could have done that.

One view of *the miracles of our Lord* has often impressed my mind. Mankind have not always been in an equally favorable condition for the reception of moral and spiritual truth, any more than for the reception of political and scientific truth. It is important to remember this. It is important, also, to remember that Christ was not born in this nineteenth century, or amidst the high civilization of this nineteenth century.

The human race, as well as the human individual, has had an infancy, a childhood, in which it could not grasp the ideas it can easily comprehend at the time of its greater maturity. Therefore it may not be deep thought, but superficial thought, not rational, but irrational, summarily to conclude, that, because miracles are not needed or wrought now, they never were needed or wrought for the introduction or support of moral truth. Suppose, what in most cases may be true, that the great, essential truths of Christianity would have as firm a hold upon men's convictions at the present day without the aid of supernatural evidences as with them, does it by any means follow that such would have been the fact when those truths were at first announced? We may answer that question in the affirmative, when we can make the child of ten years comprehend the "Practical Navigator" without having learned arithmetic. The proper inquiry is this: Were the mighty works of Jesus needed to introduce Christianity into the world, and keep Christianity in the world until Christianity had wrought such an advancement of the human mind that it would be safe from fatal and destructive corruption? Put the inquiry in such a form, and it may be shown that those mighty works of Jesus were as necessary once as they may seem to be to some unnecessary now; and therefore that thoughtful men will feel bound to admit them as facts, even though they do not themselves want them as witnesses. It seems to me, I might say, that I could believe just as strongly as I now believe all that is essential in the Gospel, were there no record of miracles in it; it seems to me, I might say, that the teachings of Jesus and the character of Jesus would appeal at once to my mind and heart, in my better moments, with irresistible force, if he had never cured the sick, or raised the dead, with no other



audible or visible means than a word or a touch ; it seems to me, I might say, that I do not require any of his preternatural acts to hold up and sustain my present faith. But then I know that I cannot tear out these acts from the narrative of his life, and have anything left but an incoherent and most unsatisfactory collection of fragments ; consequently, I desire to find good reasons for the performance and for the preservation of the history of those acts ; and, among other reasons, I can discover this, that they were needed when they were wrought. Why ? Because at that time men were not in a condition to receive such doctrines as Jesus came to declare, except from one who spake with an authority confirmed by miracles. Read the four Gospels, and what can be more apparent than the fact that the earliest and most devoted followers of Jesus heard without understanding most of his instructions. Truly "the light shone in darkness, and the darkness comprehended it not." On every page it can be seen that, whilst the tenderness, self-sacrifice, disinterestedness, of Jesus, together with his mighty works, constantly attracted the disciples towards him, the utterance of his high and spiritual truths almost as constantly repelled them. They became attached to him personally, they revered his purity, they were arrested by his miracles, but they did not understand his doctrines. Almost uniformly they believed what he said, because of what he did. His discourses not only contradicted all their expectations as Jews concerning the Messiah, but rose to a level which their minds could not reach. What was it, then, that fastened their belief, or rather kept it from going out entirely ? Evidently, the marvellous character and the marvellous deeds of their Master. They believed on him because he was so wonderful in goodness, and because he healed the sick and raised the

dead; they disbelieved, they forsook him and fled, because they had no conception of what he meant, when, scourged, mocked, and crowned with thorns, he declared himself born and sent to be a witness unto the truth. Take the case of Peter, one of the noblest of the twelve, and who cannot perceive, from the obstinacy with which even after the ascension he clung to his Jewish prejudices, that it was the forgiving and compassionate glance given him at the very moment he cursed and swore that he knew not the man, and the remembrance of his miracles, rather than any intelligent reception of Christ's doctrines, that placed him near the cross on Calvary, carried him early to the sepulchre, and made him the first to preach boldly at Jerusalem? As it was with Peter, so was it, in a greater or less degree, with all the rest; so it was even with Paul, the builder of the primitive Church, whose foundation was the fact of the resurrection. On the one hand, it is plain matter of history that the first believers reposed their trust mainly on the mighty works of Jesus; on the other hand, from what we know of human nature, the progress of the human mind, it is difficult to perceive how it could have been otherwise. To obtain for Christianity, so to speak, lodgement in the world, to protect it by faith in the authority of its founder, until Christianity should elevate, purify, and pervade the minds and hearts and lives of men, so that they should have the testimony of their own obedience to its truth, the miracles, as acts of supernatural and divine power, seem to have been absolutely necessary. The office which they performed when first wrought, the history of them still performs on many minds.

## PROSPECTS.

THE last month has been somewhat noticeable in the history of our denomination. It may well be called the month of ordinations. Every week witnessed one or more cases of public induction into the ministerial office, over some of our most important societies, and almost every newspaper has had an account of the Sermons, Charges, Addresses, on these occasions. An unusually large class of promising young men graduated this year from the Divinity School, and parishes that had long waited for a clergyman are now supplied. There are other societies, and some of them among the most influential in our connection, that are still looking for ministers, and these, with various societies recently organized, in New Market, N. H., Holyoke, Mass., and Yonkers, N. Y., and others, would at once dispose of another class if the Divinity School could supply it to-day.

We allude to these facts as evidences of a prosperity for which we feel devoutly grateful. And our joy is all the greater when we call to mind what is the spirit — in every case so far as we knew — of the young men who have now entered on the sacred office. Though settled under Unitarian auspices and over Unitarian societies, we believe they go into the Master's vineyard as large-minded and large-hearted servants of Jesus Christ. They do not go forth, we feel assured, with any strong antagonism to other bodies of believers. They see that the work to which we are called in this age of the Church is a work of construction, — a building-up, on the basis of the truths which are common to all disciples, a kingdom of righteousness and true holiness. If asked for the foes against which it is their purpose to con-

tend, we believe they would not name a sect or a creed, but would rather speak of the worldliness, sensuality, wrongs, and oppressions, which, in the bosom of our nominal Christianity, perpetuate a practical heathenism, and are greater obstacles than any merely speculative errors in the way of Christian success. Animated with this spirit, these youthful and devoted servants of Jesus Christ are welcomed to our fellowship; nor need their access to our churches awaken, as we presume to think, any feelings of sorrow in the hearts of generous believers of other names and denominations.

On the subject to which we have now alluded, namely, denominationalism and denominational action, our true position will by and by be understood by all outside of our body, for our works will speak for themselves. We are Unitarians, members and supporters of a Unitarian Association; in our profoundest convictions, in the sight of Almighty God, we believe the Unitarian doctrine, as set forth, for instance, in the writings of the late Henry Ware, Jr., to be the message of grace and truth supernaturally communicated to the world by Jesus Christ. We feel an interest in the promotion of this truth, and shall do all that we can to explain it, and defend it, and diffuse it; we love our position as Unitarians, and feel grateful to the kind Providence which has cast our lot among such a family of believers; we mean to cherish for them a family affection, and work with them in family duties, and by family ties. But we do not forget that there are other families beside our own, — religious homes just as dear to other believers as ours is to us; we do not forget, we hope, the relations of courtesy and respect we should sustain to these families, *nor that the interests we all have in common are vastly greater than those which are peculiar to each.* The books we publish, the missionaries we send out, — we would have them all breathe

this spirit. We need not make professions. The tree will be known by its fruit. If we are above a mere clannish and partisan course, if we truly occupy this large-minded and large-hearted position, if we mean to bend our energies to do something positively good for our country and our race, time will make manifest our motives, and do justice to our efforts. It is because we believe there has now entered our religious family a band of brothers animated with this spirit, that we bid them welcome, and rejoice in the bright light that encircles our prospects.

---

### DISTRICT AGENCIES.

THE last Annual Report of the Association, and the Quarterly Journal of last July, presented a full account of a new mode, recently established by the Executive Committee of the American Unitarian Association, of reaching the sympathies and collecting the contributions of our parishes. We propose to give a brief account of the steps which have since been taken to mature the plan and bring it into working order.

Gratified with the favorable impression which the measure seemed to make, it became the duty of the Executive Committee to appoint Agents in each of the twenty Districts. The following appointments were made: —

District No. 1.	Rev. Dr. Lothrop, and the Secretary.
“ “ 2.	“ John F. W. Ware.
“ “ 3.	“ B. Frost.
“ “ 4.	“ J. C. Smith.
“ “ 5.	“ C. Lincoln, and the Secretary.

District No.	6.	Rev. R. D. Burr.
"	"	7. " C. H. Brigham.
"	"	8. " G. S. Ball.
"	"	9. " Dr. Allen.
"	"	10. " C. Nightingale.
"	"	11. " Dr. Briggs.
"	"	12. " J. F. Moors.
"	"	13. " F. Tiffany.
"	"	14. " A. B. Muzzey.
"	"	15. " J. T. G. Nichols.
"	"	16. " Dr. Palfrey.
"	"	17. " Dr. Farley.
"	"	18. " E. Buckingham.
"	"	19. " A. H. Conant.
"	"	20. " W. D. Haley.

A letter was sent to each of the above gentlemen, calling attention to the printed documents above referred to, and offering still further explanations of the plan. Answers have been received accepting the appointment, and conveying expressions of a purpose to subject the experiment to a faithful trial. We have heard of several instances where District Agents have already commenced the service assigned to them, either by opening a correspondence with the ministers in their District, or by presenting the fact of their appointment to the Ministerial Associations with which they are connected. In this way they have endeavored to ascertain, in regard to each Society on their list, first, when it will make its annual contribution, and, secondly, whether it is expedient that a sermon on the subject of this charity be preached by the District Agent. We expect to have an opportunity of learning more in regard to the working of the plan at the meeting of the District Agents, to be held

this autumn. A letter inviting attendance will in due time be forwarded to each; and we hope to meet them all, with the Executive Committee, in the Association Rooms in Boston. A session for earnest consultation and much mutual encouragement is anticipated. If we can make fifteen or twenty men scattered all over the country better acquainted with the operations of the Association, we hope, on the other hand, to receive important suggestions from those who will come from remote and varied fields of service. A fresh current of popular sympathy may thus flow into our counsels, and new modes of action, new ways of avoiding objections, and new methods of increasing a general interest, may be brought to our notice. By an occasional change of Districts and Agents, we shall, in a few years, meet at our council-board a large number of our clergy, and stronger ties than any now existing may thereafter connect them to the Association, and the Association to them.

Having now presented to our readers an account of all the steps thus far taken, it only remains to be added, that we have a growing confidence in the practicability and usefulness of this measure. The religious press in other denominations has quoted the statement of the plan presented in the Annual Report, and thought the plan itself worthy of general adoption, as promising to effect — what no system has yet accomplished — the reaching of every Society in the denomination. We think it a great argument in favor of this method, that it will supersede the appearance in our pulpits of a semi-secular official, — the paid agent of a society. Happily, we are for the most part exempt from an evil which in some denominations has become almost intolerable. The words of some pastor well known in each neighborhood, respected and trusted, must carry with them

a superior degree of religious influence. It is true, a secretary may be more familiar with the needs and facts of the case; but a large allowance is always made for his estimate of the stress of the needs, and for his partiality in the selection of the facts. Among many and various calls for aid, each cannot be *the* most pressing one ever presented, though one may sometimes hear this said by a dozen successive agents in the course of the year. The distrust of their judgment is natural and fair. We think it will be a good step to take the presentation of the case from their hands, and place it in the hands of those who know the feelings of each neighborhood, the kind of arguments which will be there most likely to prevail, the relative importance of each claim, and with whose plea there will be all those religious associations naturally belonging to their presence and words. Even if there should be a falling off in the amount contributed here and there by individual Societies, it must be more than made up by the aggregate when *all* Societies give, and give according to a system which will annually appeal to all. The establishment of such a system, and its regular and faithful administration year after year, will be a most important event in our history. Whether its first working shall prophesy success, or discouragement and ultimate failure, will depend upon the service which the District Agents may render.

We have been requested to offer a word of explanation regarding a point of business which has been somewhat misunderstood. Where any Society largely contributes to our funds, we propose to send a copy of our Journal to every family; or where only a small contribution is made, we will send as many copies as there are dollars contributed. It has been objected to this arrangement, that it is of the nature of a purchase, and that what is given appears as



offered, not for charity and missions, but for subscription to a periodical. In reply to this we observe that we print seven thousand copies of the Journal, the circulation of which is continually increasing, and we hope soon to see our issue reach ten thousand. Of course the expense of publishing so large a number is small for each, and leaves no inconsiderable percentage to apply to charity and missions. If we prefer to send it to each Society in acknowledgment of its aid, and as a tie connecting us with that Society, by which our plans may be still further known and the way prepared for a still larger co-operation in years to come, we hope that it will be received as a gift, in cases where it might otherwise impair the disinterestedness of the contribution. The Journal will be sent in all cases free of any expense. Where there are but a few numbers taken, and the names of subscribers are forwarded to us, we shall transmit them by mail, postage prepaid. Where there are twenty or more, we prefer to send them in one package by express, also prepaid. In this case we wish for the name of some person in the parish to whom they may be sent, and who will see them properly distributed. This distribution may be made either in the pews of the church, or by writing the name of such as wish for it on the Journal itself, and leaving the package in the vestry or library-room, or other central place. Letters sent directly to us, inclosing one dollar, and with address carefully written, will procure the Journal for one year, postage prepaid.

## CHRISTIAN DOGMAS.

[SELECTED.]

FORMAL Christian dogmas may be compared to minerals and metals. They are the production of that original fire which had so great a part in the formation of our present globe. That fire has smouldered away; metals and stones are dead and cold; of the process which produced them common and superficial minds have no conception. Nothing but a like intense heat can again render the hardened substances fluid, and separate from the nobler metal the foreign dross which has become mingled with it; yet without this, they are dull, heavy masses, resisting the manufacturer by their brittleness or obstinate tenacity. In like manner have our dogmas arisen from similar powerful processes of that intense fire which was kindled by Christ in the human breast. Like fluid substances, they pervaded the productive ages both of early Christianity and of the Reformation. Flowing outward from its centre, the fluid mass formed itself more and more into fixed bodies, yet long maintained in its glowing state its warmth and its consequent flexibility. Only when it was entirely withdrawn from the enlivening operation of the primitive fire, did the dogmas become cold and dead. What, then, may we conclude from this respecting our dogmas? The material of the dogma is good; but this genuine material, during the period of its fluid state, became intermixed with the earthy matter of the age, and received, from the masters who tried upon it their plastic art, a form which relates to the past, and no longer answers to our present wants. It is the office of theological science ever to labor upon this material, purifying and forming it; but this office can only succeed when the dead masses are again brought to a state of

warmth, and even of glowing fluidity, by a like intense fire within the human breast ; such a fire alone can separate the impure earths, and cast them out as worthless lava ; only the fluid or plastic state can afford to the masters of later days the possibility to shape the masses into new forms without the rough strokes of the smiting hammer. Such a fire is for our theologians the very first condition of a genuine criticism, — a fire kindled from the altar of a holy and righteous God, which gleams into our drowsy consciences, burning even to a deep-felt conviction of sin, which is nourished by the continued act of penitence and godly sorrow, but also tempered and stilled by the dew of heavenly love.” — *Professor Hundeshagen of Heidelberg.*

---

## MEETINGS OF THE EXECUTIVE COMMITTEE.

THE first meeting of the Executive Committee of the Association appointed for the year 1855–6 was held June 4, 1855. Present Messrs. Lothrop, Fairbanks, Callender, Fearing, Clark, and the Secretary.

The records of the annual meeting of the Corporation were read, as also the proceedings of the last meeting of the Executive Committee.

The following Standing Committees for the ensuing year were appointed : —

*On Missions.* Messrs. Hall, Fearing, and G. W. Briggs.

*On Publications.* Messrs. Lothrop, Lincoln, and Alger.

*On General Business.* Messrs. Fairbanks, Clark, and Callender.

The Secretary is officially a member of each Standing Committee, and its secretary.

The Committee proceeded to appoint District Agents ; and the persons were appointed whose names have already been printed in this Journal under the head of " District Agencies."

An application came before the Committee from the *Chargé des Affaires* of the Sardinian government, resident in New York, requesting a gift of the publications of the Association for the library of the college at Turin. The Secretary was directed to make up a box of books not exceeding in value the sum of twenty-five dollars, and to forward them as requested. This was subsequently done ; and an expression of the grateful acknowledgments of the representative of the Sardinian government was received.

It was voted that the relation heretofore existing between the Association and Rev. Charles Briggs be continued on the same footing as that of last year. Mr. Briggs has a desk in the Book-room of the Association, and has a salary of two hundred and fifty dollars per annum for such services as he may render to the Association.

It was voted that the Secretary of the Sunday-School Society be allowed to keep his desk, and transact the business of his office, in the rooms of the Association.

The salary of the Secretary of the Association was fixed at the same rate as that paid last year.

It being understood by the Committee that the Western Conference of Churches was soon to be held in the city of Buffalo, and that it was desirable that the Association should be represented in that body, as an expression of our cordial and fraternal interest, it was voted that the President and Secretary and Hon. Albert Fearing be appointed delegates to attend that Conference.

July 9, 1855. All the members of the Committee were

present at the meeting this day, with the exception of Messrs. Hall, Clark, and Alger.

Applications for aid from Societies in various parts of the country came before the Committee, and led to deliberations in regard to their respective needs. Appropriations were voted to three Societies, and the consideration of other cases was laid-upon the table.

Interesting letters were read from Rev. Mr. Nute, our missionary in Kansas. The Committee were favored by the personal attendance of a gentleman lately returned from that Territory, who bore strong testimony to the great interest there awakened by Mr. Nute's preaching, and who presented facts to show the importance of steps being taken to erect immediately a church in the city of Lawrence.

The Secretary was directed to correspond with Mr. Nute in regard to this matter, and to obtain all information within his reach bearing upon the practicableness, expediency, and probable cost of accomplishing this object. It is hoped that the friends of a free and pure Gospel in Kansas will feel interested in securing proper church accommodations in the growing city of Lawrence, and an appeal may be made for assistance when the proper time shall come. The full and precise information which must be the basis of such an appeal has not been obtained in season to be reported in this number of the Journal.

Letters were read from James Tanner, our missionary in Minnesota Territory, and from Peter Betch, our colporteur in Ohio, extracts from which will be found in their proper place in this Journal.

An application was presented from the Madison Institute, in the State of Wisconsin, for the publications of the Association, as a gift to the library of that institution. It was voted to bestow them, and the Secretary was charged with the duty of selecting and sending them.

*August 13, 1855.* All the members of the Committee were present at the meeting this day, excepting Messrs. Alger and Clark.

The subject of appropriations to feeble Societies was taken up from the table, and was still further discussed. A few more appropriations were made, but with the determination in all cases to enter into the fullest scrutiny as to the merits of each application, and the probable effect of assistance in helping on the interests committed to our charge.

The Secretary reported that "The Altar at Home" had come to a fifth edition, and, as the stereotype plates had now been paid for, he suggested whether the price of the book should not be reduced. It was accordingly voted that hereafter the price be fixed at fifty cents retail, with the usual reduction where a number of copies are taken.

It was also stated that a new book, to be published by the Association, would soon appear from the press, — "The Discipline of Sorrow," from the pen of Rev. Dr. Eliot of St. Louis. It was voted that the price of this work be fixed by a sub-committee consisting of the President and Secretary.

An application for the recent publications of the Association for the library of Starkie Seminary in New York was presented. It was voted to give them as desired, and the Secretary was directed to forward them.

Papers from Mr. William S. Andrews were referred to the President and Secretary, to report at the next meeting.

An interesting letter from Rev. R. P. Cutler of San Francisco was read, extracts from which will be found in the next article in this Journal.

A letter was read which the Secretary had received from Charles J. March of University Hall, London, offering to present to the Association copies of the Parliamentary Debates on the Dissenters' Chapel Bill; and the Secretary was

requested to return the thanks of the Committee. It may be here added, that several copies of this important and valuable work are on hand, and will be presented to various public libraries.

Letters were also read from Rev. Mr. Tagart of London, expressing deep interest on behalf of Unitarians in England in the mission of our Association to India.

---

## EXTRACTS FROM LETTERS.

THE correspondence of the office during the last quarter has been unusually large and varied, and we are enabled to present to our readers extracts from many interesting letters.

### REV. MR. CUTLER.

We begin with a letter from our esteemed brother in California. It is now some time since we heard from him. In his prosperity and success there is a large circle here to rejoice. Under date of July 15th, Mr. Cutler says:—

“I have been here almost one year, although it seems scarcely to be possible, so hurriedly is one swept along the current of things in this stirring and restless community. When I arrived here, I found a very commodious church edifice, ample in dimensions, well constructed of brick, fire-proof, handsomely finished and furnished on the inside, costing about fifty or sixty thousand dollars, which had been paid. This church stands on one of the best streets in the city [San Francisco], and when finished completely on the outside will present a handsome appearance. It is the only one of our faith anywhere on the long stretch of the Pacific coast, from Cape Horn to Behring's Straits. A very large

audience was in attendance on the delivery of my first discourse, many of whom were members of other churches, and were drawn of course by curiosity. Since that time the church has been well attended, and not unfrequently filled. It will seat a thousand comfortably. But I cannot reckon all who attend as members of my Society. There is a distinction to be made between a congregation and a society. Many attend pretty constantly, and particularly upon the evening service, who have neither pew nor seat, and who have no connection with me except as listeners. For such, however, the trustees provide, by passing round the plate at every service, morning and evening, — a custom universal here among all denominations. From this source a pretty large revenue is collected during the year, the contributions amounting generally from eighty to one hundred dollars a Sabbath. But the chief support of public worship comes from the sale and rent of pews. The Society proper is steadily increasing, though every thing here is changeable; there is a continual going and coming, and instability is the only stable thing hereabouts. The members of our Society are scattered all over the city, and when I came were united by no proper social bonds; very few knew each other, though worshipping together in the same place and acknowledging the same faith. By social gatherings of various kinds, I am rapidly mending this difficulty of non-intercourse, and the different members are coming together on a very agreeable and amiable footing. The Society is very respectable indeed in point of intelligence and influence. There is a good spirit prevailing, and a good degree of interest felt in the prosperity of our faith. A severe money crisis has passed over this community, which has touched and bowed in bankruptcy some of our members, and there has been much depression of spirits. But these will soon rally again. The mountains are full of gold, and the valleys are rich in every production. The resources of this State are inexhaustible, and the energy of its people almost marvellous. The day of prosperity will surely return. This city is the seat of empire. Nature has drawn the lines and marked her future destiny as the commanding commercial metropolis of the Pacific. The Sandwich Islands are hard by, Australia not far off, China an old neighbor,



and the trade of the long line of coast north and south naturally centres here, where is the best harbor and the noblest bay in the world. I see nothing in the way to prevent our Society becoming one of the most important connected with our denomination. Our Sabbath school is very successful, one of the largest and best in the city. We have a large Sunday-school library, and a faithful band of teachers. I hope much from this source. We want very much more of the books published by the American Unitarian Association, and cheap tracts for distribution. A liberal faith will spread into the mountains and over the seas. We want a missionary in this State. I have recently been written to from Santa Cruz, seventy miles down the coast, for a Unitarian minister to go there. I find enough to do, and shall do all I can while I stay."

It has fallen to us to hear in various ways of Mr. Cutler's eminent success, and of the growth and prosperity of the Society under his care. We know we do but speak the feelings of thousands of hearts when we say that the establishment of that Society is one of the most gratifying facts in the history of our cause during the last few years. Formal words of sympathy and cheer have not been spoken, but many have been the thoughts that have gone to the band of brothers and sisters on the shores of the Pacific, and many have been the prayers for their devoted pastor. We shall take an early opportunity to forward to him a package of books, and shall be glad if some depository for their reception and sale may be well known in San Francisco.

REV. MR. TAGART.

We have received a letter from Rev. Edward Tagart, one of the Honorary Secretaries of the British and Foreign Unitarian Association, expressing the satisfaction felt in England in consequence of our action in sending a missionary to India. Under date of London, July 3, 1855, Mr. Tagart says : —

"It has given us much pleasure to hear that your Association has sent a missionary to India, Rev. C. H. A. Dall. We have long been of opinion, that the visit of an educated and esteemed minister, such as you describe Mr. Dall to be, was absolutely necessary to collect accurate information as to the state of the small Unitarian Societies in the East, of the relations of Christianity itself to the native and heathen population, and the best means of diffusing what we conceive to be just and healthful views of religion, natural and revealed. Sir John Bowring, in a few lines received from the East yesterday, informs me that the shortness of his visit at Madras made it utterly impossible for him to seek out William Roberts, but that he hears sometimes from him, and understands that a considerable sum of his school expenditures remained unprovided for. The donation of your Association has been forwarded to its destination, and will prove most timely. Sir John Bowring has sent me a very interesting account of a Society of reformed Brahmins, who meet for religious worship at Calcutta, as believers in the unity and perfections of the Deity. They entertain great respect for the memory of Rammohun Roy. Instead of being respected as truth-seekers, if not truth-finders, these reforming Hindoos have been attacked and misrepresented by the leaders of Christian sects around them. Mr. Dall will do well to put himself in communication with some of these reforming Brahmins, who are described as very intelligent men, and with sterling moral principles. Accept, my dear sir, these lines in grateful acknowledgment of your last welcome communications; an earnest, I trust, of future co-operation in good and Christian objects on the part of both the American and the British Associations."

The "reformed Brahmins" above referred to, we suppose, are the same as the Vedantists of whom mention was made in the interesting letter of Rev. Charles T. Brooks. Mr. Dall was specially instructed to communicate with them, and was the bearer of books sent to them by our Association. Our readers are well acquainted with the name of Sir John Bowring, the eminent Oriental scholar, at present her Majesty's Minister to China. As a Unitarian, Sir John

Bowring felt that interest in William Roberts which all Christians of that name must cherish, and it is to be regretted that Mr. Bowring did not have a personal interview with that devoted teacher.

REV. MR. DALL.

We have received a brief note from Rev. Mr. Dall, informing us of his safe passage to India, after a voyage of one hundred and ten days. He writes from "The River Hoogly, June 18, 1855," and says :—

"After a somewhat trying voyage of one hundred and ten days, during forty of which I was brought very low in bodily strength, though not in hope of the work confided to me, I find the first point to which my instructions directed me in full sight ;— Calcutta, with its spires, its palaces and hovels, its magnificence and misery, is before me. A few hours will put me in communication with the friends of Liberal Christianity, on whose countenance and co-operation we rely. In my days of thought and prayer upon the ocean, those plans of duty in which I could best serve God and Christ and man have somewhat defined themselves, and given me increasing hope that our work of faith and labor of love shall not be in vain. My firm resolve in all efforts of duty has been to have no plan that shall not seem to be of God's direction on the spot. I pray you warn all our friends against expecting speedy, or striking, or promptly calculated results. Remind them that the first and most honored missionary to the Sandwich Islands was seventeen years in making his first convert, and that Dr. Judson was seven years in India before his first convert was baptized. I may be able to start a Christian Free-school without much delay. During the sickly months of July, August, and September I mean to devote myself to a study of the language, and to seek acquaintance with persons, things, churches, about me. Be assured that the generosity of your efforts in behalf of this the first foreign mission started by American Unitarian Christians will not suffer me to spend one heedless hour. Day

and night I shall pray for God's directing hand to guide us and keep us faithful. Pray for me, that God will open a door of utterance to speak the word of Christ to perishing men."

On the 31st of August we received another letter from Mr. Dall, dated Calcutta, July 3, from which we quote : —

"I wrote you by the last mail, as our ship was entering the river. All had gone on prosperously up to that time. There has been no reversion of God's favoring providence. The welcome given me in Calcutta by the few friends of Unitarian Christianity here has been cordial. Two Sundays have passed since my arrival, and on both I have held religious services, with English, American, and native fellow-worshippers. They are anxious to try the experiment of a Unitarian church in Calcutta, and speak of an organization for this purpose. The services have been held at the house of an American merchant, F. A. Tilton, Esq., three miles from the city. On the coming Sunday we expect to meet at a more central point. Hodgson Pratt, Esq., now Superintendent of Government Schools, is doing all that he can for us, and we owe him many thanks. The American Consul, Richard Lewis, Esq., is also heartily engaged with us. Our cause has no warmer friend. He longs to see the works of Channing scattered over India. I could mention others of our friends, but will not now. I have written to Rev. William Roberts, and wait a reply. The generous supply of books and tracts you sent with me is likely to prove too small for the demand. Pray for us that we be wise, and strong in the spirit of the Gospel."

Mr. Dall adds, that he shall send us full communications for every successive number of the Journal.

REV. W. D. HALEY.

In the months of July and August, Rev. Mr. Haley of Alton made a visit to our missionary station in Minnesota Territory. He went to St. Paul, and thence penetrated into the interior, proceeding northwest as far as the

head-waters of the Mississippi. He travelled twenty-four hundred miles, five hundred of which were in a birch canoe. He distributed tracts, preached, held councils with the Indians, and passed several days with James Tanner in his own tent. The excursion, he says, was full of satisfaction so far as relates to the results of his inquiries, but, in consequence of his rapid travelling, it was attended with great fatigue. "I got back almost naked, sun-burnt, and mosquito-bitten. During a portion of the time I had nothing to eat but fish, without bread or salt; and for five weeks I camped out in the open air. Heavy rains added to my trials. But I am ready to do it all over again when necessary, for the sake of propagating the glorious Gospel in its freedom and purity."

Mr. Haley sent us letters from various parts of his route; and as we know that many feel a great interest in the mission of Mr. Tanner, we shall now proceed to quote what relates to his character and prospects of usefulness. From Fort Ripley Mr. Haley writes:—

"I leave post-offices to-morrow. I send you a brief line by the stage. The more I penetrate into this country, the more confidence I have in Mr. Tanner. The Indians are thronging me with supplications for the assistance of your Association under the auspices of Mr. Tanner."

From "The Residence of Tug-o-na-ke-shick, in the Woods," Mr. Haley writes:—

"I have an opportunity to send you a few lines; and as I enter the wilderness my desire to communicate with you increases, for the signs of the times are so bright that I cannot delay sending you the news. I am now stopping with one of the most noted of all the Indian braves; he is the head chief of his tribe, and has unlimited influence with his people. Last night he talked till long past midnight about the civilization of the Chippewas. He is

most anxious to have teachers and missionaries sent by you, as he regards you with great favor, upon the strength of Mr. Tanner's representations. This morning I attended a council of chiefs, at which Hon. H. M. Rice, Delegate in Congress from this Territory, was present. We have strong hopes that you can obtain aid from the United States government in carrying on your mission among this people. To-morrow I preach here, by request of Major Harriman, the Indian Agent. Enclosed I send you a letter from an experienced missionary who has been twelve years in the work, and has suffered even to the murdering of his wife before his eyes. Brother Tanner knows him well, and is anxious to have his assistance. My meeting with him seems very providential. I entered into conversation with him, then a stranger, as we rode in the stage from St. Paul to Fort Ripley. He seems interested in our views of religion, and is a most devoted man."

Subsequently Mr. Haley writes : —

"We have a glorious field opening, but it will require labor, patience, and money. With the most rigid economy, the mission expenses will be large ; and that the most rigid economy is practised you will believe when I tell you that we are now living on fried pork, bread, and tea, — nothing else ; this being all, as Brother Tanner feels, which he can afford. I assure you I would give a good deal for a beefsteak. But I expect soon to relish a boiled shoe."

From "Crow Wing, Minnesota Territory," Mr. Haley writes : —

"I am now at the last trading-post on the frontier. I have just taken tea in Mr. Tanner's tent. Tanner is a wonderful man ; and in view of the encouragements that we have to labor here, I almost feel that I ought to consecrate my life to this most interesting work."

We content ourselves with these brief sentences from Mr. Haley's letters, as we expect that he will present a fuller report of his visit to the Chippewas. We will only

add, that the results of his inquiries have afforded great satisfaction to the Executive Committee of the Association. They correspond with all the information obtained before embarking in this enterprise, and will encourage us to new exertions in behalf of our red brethren. In no way, perhaps, could Mr. Haley turn a summer's vacation to a more useful account, and we return our sincere thanks for his gratuitous and laborious service.

JAMES TANNER.

Under date of "Red Lake, May 20," Mr. Tanner writes as follows : —

"I got to Winnipeg a few days ago, and found that, on account of the war that is raging at Pembina, my wife could not meet me according to my wishes. So I left Robert Clark [the school-teacher who accompanied Mr. Tanner] at Cass Lake, with direction to wait there until I go to Pembina for my wife. On my return I shall take them to Winnipeg, where I shall leave them while I go to St. Paul for our implements. The Indians at Winnipeg are doing well. They have got in a large amount of seed this spring. They are at work in good earnest. The United States government at Winnipeg supplies us with a farmer and blacksmith. Is not this encouraging? O what a help for our mission! They are very fine people, and are, like myself, half-Indians. Robert Clark proves to be as true and noble a missionary as ever walked mission ground. His sister has volunteered to come out with us, and do all in her power to help us. I have seen Mr. John Johnson, the Indian missionary at Gull Lake. I met him at the chief of the Chippewas. He wishes to join us as your missionary. Hole-in-the-day, our chief, then told him he should be united with me, and then, right on the spot, gave him a very good house, and several acres of land ready ploughed and fenced, promising to assist him annually in some money, provisions, and clothing. Hole-in-the-day wants he should come under your Association. That chief has taken a stand on our side. He

is a noble fellow, and a friend worth having. Mr. Johnson wishes to be your missionary at the Chippewa Agency, on Crow Wing River. His mission will be far superior to mine, on account of the larger beginning they have made there, — far ahead of the Winnipeg Indians ; but how far they will keep ahead will be answered best in a couple of years. I am astonished to see the change that is taking place among the Indians of these parts. O what a work is before us ! Dear brother, how affecting is the sight of these sons of the forest as they welcome me back home ! In my absence they got news of my death. When that news came, they tell me that the chief would rise at midnight, and call together his friends, and say : ‘ My friends, our friend is gone to the Spirit-land ; we are now without a friend. Our sister [meaning my wife] may get another husband, but she can no more give us our deceased brother.’ Then he would break out weeping, saying : ‘ Alas ! alas ! our friend is gone to the Spirit-land. He died in our cause ; and as we weep for him, we will wish him a happy future in the Spirit-land.’ The same chief went from here even to Pembina, nearly two hundred miles, to console my afflicted family. Wherever I go, I meet with the warmest greetings ; the men as if they would shake my hands off, and women both young and old all must have a kiss from me, and I from them, saying : ‘ You was dead, and we have often wept for you. You are yet alive, you wipe away our tears. Welcome back to the land of the living, and to your friends.’ Dear brother, is this not encouraging to my poor, often wearied soul, to persevere and help these dear, dear ones, whom I love more than my own life ! On leaving here, I shall have to be under arms day and night. This sounds like old times. It is getting me into my old element, — some of the Pembina spirit. Remember me to Messrs. Clark and Fearing, to all the members of your Board, to Messrs. Coolidge and Huntington. You shall hear from me again soon.”

Under date of June 20, Mr. Tanner writes again : —

“ I am now on my way home from St. Paul. I have been up to Pembina, got my wife and family, came to Winnipeg, left Mr.



Clark and my eldest son there, set them to work, and then came on to St. Paul with my wife. Stopped there one day. Left there yesterday for home, with a wagon-load of implements and books. Many of our things are still in St. Paul, but I cannot touch them for want of money to pay transportation, storage, &c. I borrowed some money so as to get one load. Before leaving St. Paul yesterday, I went to Governor Gorman for assistance from the government. He has told me what to do, and he writes to the government to give me assistance for school and transportation funds."

Since the reception of this letter, measures have been taken to enable Mr. Tanner to obtain all his implements and books from St. Paul. Mr. Haley's visit to Mr. Tanner was subsequent to the date of this last letter, but no later communication has been received from Mr. Tanner himself.

#### REV. MR. NUTE.

In the last Quarterly Journal we gave a short note from Mr. Nute, who informed us of his first preaching in Kansas. We have received several letters since, from which the following extracts are made. June 4 he writes : —

"I believe I had got as far as the text of my first sermon in Kansas. Of the way in which it was 'improved' it will not be worth the while for me to express any opinion, only that my soul was kindled by the occasion and the theme. At the close of the service I made an announcement of my mission to the Territory, and offered my services to all disposed to receive them, proposing to remain a while among the people of Lawrence and vicinity as a sort of minister at large, visiting from house to house during the week, and preaching on the Lord's day whenever an opportunity could be had. Brother Hutchinson, who is a preacher of the Christian Connection, and one of the principal merchants in Lawrence, responded ; and proposed another service of the same kind in the same place for the next Sunday evening, to which I consented. During the week I formed the acquaintance of many of the people in the village ; and visited several cabins of the settlers

on claims on the prairie from one to three miles out, at one of which I made an appointment to preach yesterday morning.

“I have not been able to get a decent lodging-place in this neighborhood; not because of a lack of hospitality; but because of the straitened circumstances of the settlers in regard to shelter. This is owing to the want of lumber with which to build. There is plenty of timber, but no saw-mills adequate to supply the demand. Hundreds of frames are waiting for the boards to cover them; and many families are living in quarters in which a thrifty New England farmer would disdain to shelter his cattle. For several days I made my abode — an intruder by necessity — in a log-cabin of one room, sixteen feet square, the accommodations of which were shared by twelve persons at the same time. This is one of the first-class tenements in our infant city, commodious and pleasant compared with some of the turf-huts, without door, window, or chimney. But these inconveniences are not occasioned by the poverty of the land or that of the immigrants, and are therefore soon to be surmounted. New saw-mills are about to begin their work; and the stone walls of several extensive buildings, of two and three stories in height, are going up almost as speedily as in our large cities at the East. In one of these, of which Brother Hutchinson is to be the proprietor and occupant, there is to be a hall large enough to accommodate a hundred and fifty persons, in which I am invited and urged to preach for at least every alternate Sunday. For the other Sundays there are many openings for my labor in the neighborhood, that is, within the circuit of thirty miles, which I intend to improve. Will the Association contribute something for the furnishing of the hall? Hymn-books, Sunday-school text-books, or books for the library of the Sunday school, of which there are many now unused in the Sunday schools of the East, would be very acceptable. A few persons have intimated their purpose to contribute liberally for fitting up the hall for a place of worship; and several of those who composed my first congregation, with others in whose company we came up the Missouri and Kansas Rivers, have signified to me their desire to become regular members of my parochial charge. Some of these have been connected with Societies of our fellowship in the States.

“I am now living in a tent, about two miles southwest from Lawrence, with my friend and companion of the voyage, who has taken a claim in a very charming and desirable situation, on a high bluff at the head of a wide ravine or interval of smooth and fertile land, down which we have an unimpeded view over several miles of beautiful rolling prairie, across the wooded valley of the Wakarusa and the heights beyond, to a distance of many miles. In the centre of this ravine, extending for several miles, and greatly enhancing the beauty of the view, is a grove of trees, principally elm and oak, through which flows a small stream of the clearest water, fed by springs. From one of these, about two hundred yards distant from our tent, we get our supply. In every direction the view is open, and presents an aspect of high cultivation, making it very difficult to realize that the soil has never been turned by the ploughshare. Our tent is the work of our own hands, made and erected on the spot in less than a day. We have found it a comfortable shelter, with the exception of one night, when a violent thunder-storm, which tore our frail habitation from some of its fastenings, exposing us to the rain and threatening to leave us without a shelter, kept us in a state of sleepless anxiety for most of the night. Our fare is simple, the variety being chiefly of the genus bread. We enjoy our manner of living very much, but hope, before the charm of its novelty is worn off, to have more of the comforts of civilization.

“I intend to live in the village, and have taken a lot for that purpose, on which the frame of a small house is now erecting. From present appearances, it will be several months before it will be in a habitable condition.

“Yesterday being Sunday, we went across the prairie about a mile, to fulfil the appointment which I had made to preach in the house of one of the emigrants from Massachusetts. Here we found a gathering of thirty persons who have their homes within a few miles of the place, who joined in our service with apparent interest, and gave the listening ear to a discourse on ‘Providence,’ in which I endeavored to adapt myself to the peculiar circumstances of the occasion. I am to preach again in this place the Sunday after next, with the prospect of a large congregation.

In the afternoon a shower prevented the service that had been appointed on Capitol Hill. Notice will be given for the next Sunday."

Under date of June 11, Mr. Nuté again writes:—

"I have only time for a hasty note before the closing of the mail.

"Yesterday I preached again on Capitol Hill. The weather in the afternoon was very warm, and the congregation numbered but fifty; but most of those will probably be my regular hearers. We have no seats but the ground, and no shade. I was assured by several persons, at the close of the service, that a larger congregation than that now attending any other religious service would be gathered, if we had some suitable place for our meetings in the village.

"We ought to have the first church, i. e. meeting-house, in Lawrence, and that right early. Will the friends in Boston and elsewhere help us to build it? Lawrence will without doubt be the principal place in the Territory. I shall try to have a movement toward the church begin here as soon as possible; shall see and sound some of the friends to-day.

"Brother Hutchinson's hall will be completed (far enough to be occupied) in a few weeks; but that can be had for only one half of the time, and will be not a very large upper room.

"Next Sunday I am expected to preach at a house a few miles west from this in the morning; and at Dr. Robinson's, a warm friend of Liberal Christianity, who lives a few miles from our place of worship on the hill, at 5 P. M."

Near the close of July we received another letter from Mr. Nute, announcing his intention of going down to St. Louis to spend a few weeks, in the expectation that the hall in which he proposes to preach would by that time be finished. He adds:—

"I hope then to have a roof over our heads, which I have not slept under for the last six weeks. Most of my books and papers are soaked and ruined for the want of this. I have the frame of a

house up and partly boarded, but cannot go on without money. My habitation will contain one room, fifteen feet square, and has already cost me nearly \$ 300. In fair weather we get along very well in the tent ; but in the rains — which are frequent just now, almost daily, and always accompanied with high winds — our situation is any thing but pleasant. You shall have a long epistle soon. I would like to see the Quarterly. I shall stop in St. Louis a few days, and be back to Lawrence in two to three weeks from the time of leaving. By that time I have reason to hope that the hall of which I wrote will be ready for occupation.”

Instructed by the Executive Committee, we sent a long letter to Mr. Nute, asking for exact information on various points. From Mr. Nute’s reply, dated Lawrence, August 24, we extract the following : —

“ In regard to the points you suggest, I would say, —

“ 1. The time *has* fully come, and but just come, for erecting a church. The congregations that meet me on the hill, Sunday evenings, are of respectable size, and a large proportion consist of regular attenders. For the last few Sundays the weather was such that we should not have assembled if I had not been away. Brother Hutchinson has during my absence abandoned all thought of preaching for the present, on account of engrossment in his business, which is rapidly increasing, and also from a trouble in his throat, which has driven him from the profession before. The hall which he intended to appropriate for public worship, over his store, will be needed for his business. He has been here from the first of the settlement, and is confident that I shall have much the largest congregation in the place, and that something will be done for the church, or toward my support, if it is built by the friends at the East. So say the merchants, and editors, and others best acquainted with the temper of the people. After liberal abatements for the fair words of civility towards ministers, and the disposition to flatter, I am induced to believe that I have made a good impression at the beginning, and I know that I have enjoyed the work both of preaching and of pastoral labor as I never did before, and have been helped to a freedom of speech and facility

in approaching people, as I have met them during the week, beyond all former experience, — so much so, that it has seemed to come from a source entirely above myself, and I have taken it as the seal of the Divine favor on my work. My confidence is many times multiplied that our doctrine is of God. We have the heavenly treasure, though it be in poor frail vessels of earth. — But I digress.

“2. Have I reason to believe that Lawrence is the place for the contemplated church? Unquestionably it is. It is the best of all the settlements for the centre of our operations, for many reasons. It is the largest in population. A greater proportion of the people are from the New England States. We have already awakened some interest here. The eyes of people sympathizing in our views, all over the Territory, are turned towards us. Many have addressed me on the road from twelve to fifty miles distant, and on the boats on the Missouri, expressing their interest in my mission, from what they have learned through friends or through the papers published at Lawrence. Some who live several miles away have declared their purpose to attend my meeting, and made inquiries as to the prospect of a church edifice.

“Two steamboats are now running between Lawrence and Kansas City, and they go no farther, making this place a sort of port of entry for the whole of this part of the Territory. This, which has been only for one week, is operating as a great encouragement, and will induce many to pitch their abode here and go on to build.

“3. As to the risk of the investment, I think that, for such a house as is needed for the present, it would be as secure as in most new places. If the town goes on to increase as it has for the last three months, and especially for the last month, a small chapel, with the lot which we can secure for it without cost, will be worth much more than the cost in a single year. The only ground of apprehension is in the trouble with our neighbors in Missouri. You are probably as well acquainted with the course which they have taken and are taking in the legislation of those lawless ruffians at the Shawnee Mission as I am. I have but little fear that Kansas will be a slave State. There are settlers

among us from Missouri and from other slave States who are strongly in favor of excluding slavery ; I have talked with several. On the other hand, I have talked with several of the most rabid of the slavery propagandists, and they always admit that, if slavery be established here, it must be by the same overriding of the sovereignty of the actual settlers as was perpetrated at the ballot-boxes last spring. They boldly avow their purpose to hire men to come over, at the election of our delegates to Congress, to pay their dollar and vote. But shall we not have a national administration at some time and a Governor who will be supported in maintaining law ? The present Congress will not admit us with slavery, under all the circumstances, and the voice and power of the people of the whole country will make itself felt in time to arrest the fraud before its final consummation. If this shall be a free State, Lawrence will be one of the largest cities, and real estate will increase in value very rapidly.

“ 4. It will not be advisable to build very large, or in expensive style ; a chapel that will accommodate from four to five hundred, built of concrete, to cost from three to four thousand dollars ; the material, stone and lime, to be quarried within a few rods of the spot most desirable for location. Buildings of three stories are now going up, a quarter of a mile and more nearer the river, for fifteen cents a cubic foot. The wood-work would cost some more than in Massachusetts, but then it could be plain, and the most beautiful black-walnut lumber is abundant here, and as cheap as the best of pine with you.

“ I would write more, but have just learned that Dr. Webb, who is here on a visit, is about to leave town, and as he will see you probably before this will reach you unless sent by his hand, I will invite him to make some further inquiries and observations, and to confer with you on the subject.”

#### REV. PETER BETCH.

At the Western Conference in Buffalo, last June, representations were made, by various speakers, of the pressing need of book distribution in the State of Ohio, and especially

in the Reserve. It was stated that a Calvinistic theology had lost its hold upon the belief and respect of the community, and that there was great danger of a declension into general scepticism and infidelity. Measures were then adopted which resulted in an engagement with the Rev. Peter Betch, of Ashtabula County, Ohio, long and favorably known to us as an earnest book-distributor, by which he is to give the whole of his time, as an agent of the Association, to the service of a colporteur. Mr. Betch entered upon this work on the 1st of July ; since which time we have had several letters from him, short extracts from which will give our readers some knowledge of the character and success of his labors. Mr. Betch was supplied with large quantities of our books, and with tracts and Bibles, and was directed to make his visits from house to house as fruitful in religious influences as he could. For this purpose he was told to regard himself as something more than a book-pedler, or as the emissary of a sect. He was directed to go as a Christian teacher, to hold religious conversations, to persuade people to attend public worship in any forms which they might prefer, to give copies of the Sacred Scriptures where none were possessed, and by all earnest Christian influences to awaken respect for the truth and institutions of the Gospel, as held by believers of every name. After one week's labor Mr. Betch writes : —

“ I have received the assurances of several influential men that they will assist me all they can. I have already sold many books, including thirteen sets of Dr. Channing's complete Works, — seventy-eight volumes.”

A week later Mr. Betch reports the sale of copies of Channing's Memoirs, Life of Mrs. Ware, Dewey's Works, — one hundred and thirty-six volumes in all ; and he gives the following as the plan of work which he has laid out : —



“I mean to go to as many of the large towns as I can visit, because there I can, in a given time, call on a larger number ; and I will keep a journal of my labors and conversations, as you suggest in your letter. I intend to visit also the institutions of learning, from the high schools to colleges, personally seeing as many of the students, professors, and preachers of the Gospel as I can. This seems to me to be the most effectual way of accomplishing the end of my mission. To sell books to the preachers of the Gospel, to teachers of the young, to judges, lawyers, doctors, is striking the axe at the root of the tree of bitter fruit, and causing joy where now is sorrow, and hope where now is despondency, and where unbelief has made its abode Christ may find a welcoming heart. I know that to accomplish such a work I must labor, and must ask the blessing of God. With a longing that true spiritual freedom and knowledge may be the portion of all, I remain yours, &c.”

We shall hereafter have other extracts from Mr. Betch's letters to lay before our readers. The facts which he communicates, and information derived from other sources, all lead to the conclusion, that there is no part of our country where colporteur labor of the kind above referred to is more needed. Our readers need not be reminded what a large, rich, and densely populated State Ohio has become. The minds of its people are passing through a great religious revolution ; and although the labors our Association is now there bestowing may not issue in any results appreciable to us as a sect, we cannot doubt that they will do something for the Christianity that is common to all believers, and for the good of our country.

## OBITUARY.

**ABBOTT LAWRENCE.**—It is known to all our readers, that this distinguished merchant of Boston closed his honorable career on the 18th of August last, in the sixty-third year of his age. His funeral took place on the 22d of that month, in Brattle Street church, the place of his worship, which was crowded to its utmost capacity with those who cherished the profoundest respect for his memory. The religious services were conducted by his pastor, Rev. Dr. Lothrop, who on Sunday, August 26th, preached a sermon reviewing the prominent events of his life and the leading features of his character. This discourse was printed in the newspapers of the next day, and extracts from it have been widely copied, and these, and numerous biographical sketches, have made the public familiar with the chief events in Mr. Lawrence's career. We need not repeat any portion of his history here, nor tell under what influences his character grew up, nor show what light that character now sheds upon the guiding power and sustaining peace of a Christian faith. We can only point to Mr. Lawrence as exhibiting a type of character which must always awaken the deepest respect, in its conscientiousness, patriotism, public spirit, reverence for sacred things, and large-hearted affection for Christian people of all names and professions. Many readers of our Journal may like to preserve in some permanent form the clear outline of his life given by Mr. Everett, and the personal anecdotes which so gracefully fell into his sketch. For this reason we reprint it.

On Monday, August 27, there was a meeting of the citizens of Boston in Faneuil Hall to give some suitable expression to their feelings in view of the removal by death of

their distinguished fellow-citizen. Hon. Edward Everett spoke as follows : —

“ MR. CHAIRMAN AND GENTLEMEN, — I have come a considerable distance this morning [from Newport], at the request of the committee having charge of the arrangements for this meeting, with scarce any preparation to address you but what consists in a most heartfelt participation in the feeling which calls you together. I come to tell you that, already, at a distance from home, the news of Mr. Lawrence's decease excites the same deep sympathy as here. With ample opportunities to witness the great and excellent qualities which made him so respected and valued a member of the community, acting with him confidentially on many important occasions, public and private, I need scarcely add, that I have cherished for him feelings of the warmest personal regard, — the fruit of a friendly intercourse, commencing with my entrance upon life, and continued, without a moment's interruption or chill, to the close of his life. He was, sir, but one or two years my senior, and I should be wanting in common sensibility, if on this occasion I did not associate with that sorrowful regret which is common to us all, the more solemn reflection, that, having walked side by side with him for forty years, — having accompanied him to the brink of the “ narrow stream ” which “ divides that heavenly land from ours,” — in a few years only at most, in the course of nature, that narrow stream will cease to divide us.

“ It would be an unseasonable and superfluous, though a grateful task, before this assembly, — composed of the neighbors, the associates, the fellow-citizens of our deceased friend, — to attempt minutely to relate his career or delineate his character. You are acquainted with them from personal observation, and they have already gone forth, on the wings of the press, to the four quarters of the land. You have been accustomed to hold them up and to speak of them as a most happy specimen of the life and qualities, which, without early advantages over the rest of the community, are naturally produced by that equality of condition which prevails in New England, and by the means of common-school education, and the facilities which attend a virtuous, energetic, and in-

industrious young man upon his entrance on the world. You habitually point to him as a bright example of the highest social position; of commanding influence over others; of overflowing abundance of this world's goods, attained by the calm and steady exercise of home-bred virtues and practical qualities, by the energetic and unostentatious pursuit of an industrious career, which are the common birthright of the country; and the greater his praise, who out of these familiar elements of prosperity was able to rear such a rare and noble fabric of success.

"Mr. Lawrence, sir, as you well knew, belonged to that class of merchants who raise commerce far above the level of the selfish pursuit of private gain. He contemplated it as a great calling of humanity, having high duties and generous aims, — one of the noblest developments of our modern civilization. I know these were his views. I had a conversation with him many years ago, which I shall never forget. I was to deliver an address before one of our local Associations, and I went to him and asked him what I should say to the young men. 'Tell them,' said he, 'that commerce is not a mercenary pursuit, but an honorable calling. Tell them that the hand of God has spread out these mighty oceans, not to separate, but to unite, the nations of the earth; that the winds that fill the sail are the breath of heaven; that the various climates of the earth and their different products are designed by Providence to be the foundation of a mutually beneficial intercourse between distant regions.' Mr. Lawrence was justly proud of the character of a Boston merchant, and that character suffered nothing at his hands. His business life extended over two or three of those terrible convulsions which shake the pillars of the commercial world; but they disturbed in no degree the solid foundations of his prosperity. He built upon the adamant basis of probity, — beyond reproach, beyond suspicion. His life gave a lofty meaning to the familiar line, and you felt in his presence that

"An honest man is the noblest work of God."

"Far from being ashamed of his humble beginnings, he was proud of them; as the merchant princes of Florence, at the height of their power and when they were giving the law to Italy, pre-

served upon their palaces the cranes by which bales of merchandise were raised to their attics. A young gentleman told me yesterday at Newport, that, two or three months ago, Mr. Lawrence took from his waistcoat pocket and exhibited in his presence a pair of blunt scissors, which had served him for daily use at the humble commencement of his business life. As for his personal integrity, Mr. Chairman, to which you alluded, I am persuaded that if the dome of the State House, which towers over his residence in Park Street, had been coined into a diamond, and laid at his feet as the bribe of a dishonest transaction, he would have spurned it like the dust he trod on. His promise was a sacrament.

“ Although in early life brought up in a limited sphere, and in the strictness of the old school, which prescribed a somewhat rigid perseverance in one track, Mr. Lawrence was not afraid of bold and novel projects ; he rather liked them. He was an early and an efficient friend of the two great business conceptions—creations I may call them—of his day and generation. As much as any one man, more than most, he contributed to realize them, to the inappreciable benefit of the country. When he came forward into life, India cottons, of a coarser and flimsier texture than anything that has ever been seen in this country by any man under thirty-five years of age, were sold in this market at retail for a quarter of a dollar a yard. Every attempt to manufacture a better article was crushed by foreign competition, acting upon imperfect machinery, want of skill incident to a novel enterprise, and the reluctance of capital to seek new and experimental investments. Mr. Lawrence felt that this was an unnatural state of things. He believed, if our infant arts could be sustained through the first difficulties, that they would assuredly prosper. He believed the American Union to be eminently calculated for a comprehensive manufacturing system. He saw, in no distant perspective, the great agricultural staple of the South enjoying the advantage of a second, and that a home market, by being brought into connection with the mechanical skill and the capital of the North. He saw the vast benefit of multiplying the pursuits of a community, and thus giving play to the infinite variety of native talent.

He heard in advance the voice of a hundred streams now running to waste over barren rocks, but destined hereafter to be brought into accord with the music of the water-wheel and the power-loom. He contemplated a home consumption at the farmer's door for the products of his corn-field, his vegetable garden, and his dairy. These were the views and the principles which led Mr. Jackson, Mr. F. C. Lowell, and Mr. Appleton, and their associates, to labor for the establishment of the manufactures of the United States. These surely were large and generous views. At the time when his own pursuits and interests were deeply engaged in commerce, entertaining the opinions I have so briefly indicated, he threw himself with characteristic ardor into the new pursuit, and the country is largely indebted to Mr. Lawrence for the noble result. We are now — without any diminution of our agriculture and navigation, but, on the contrary, with a large increase of both — the second manufacturing country in the world. The rising city which bears his name, on the beautiful banks of the Merrimack, will carry down to posterity no unworthy memorial of his participation in this auspicious work.

“The other great conception, or creation, to which I had reference, is the railroad system of the country. For this also the community is largely indebted to Mr. Lawrence. With respect to the first considerable work of this kind in New England, the Worcester Railroad, I cannot speak with so much confidence — I mean, of Mr. Lawrence's connection with it — as my friend behind me (Hon. Nathan Hale) ; but with regard to the extension of that road westward, I am able to speak from my own information. Mr. Lawrence was one of its earliest and most efficient friends. It is twenty years ago this summer since we had a most enthusiastic and successful meeting in this hall in furtherance of that great enterprise. Mr. Lawrence contributed efficiently to get up that meeting, and took a very active part in the measures proposed by it. It was my fortune to take some part in the proceedings. At the end of my speech, for which he had furnished me with valuable materials and suggestions, he said to me, with that beaming smile which we all remember so well : ‘ Mr. Everett, we shall live to see the banks of the Upper Mississippi connected by iron-

bands with State Street.' He has passed away too soon for all but his own pure fame, but he lived to see that prophecy fulfilled. I need not tell you, Mr. Chairman, that to these two causes — the manufactures and the net of railroads strewn over the country — New England is greatly indebted for her present prosperity.

“There is another cause to which she owes still more than to anything that begins and ends in material influence, — the cause of Education. Of this also Mr. Lawrence was an efficient friend. Besides all that he did for the academies and schools of the country, in answers to applications for aid continually made, and as constantly granted in proportion to their merits, he has left that enduring monument of his enlightened liberality, the Scientific School at Cambridge. My friend and former associate in the Corporation of Harvard College (Hon. S. A. Eliot) can vouch for the accuracy of what I say on this head. Mr. Lawrence felt that our collegiate seminaries, from the nature of those institutions, made but inadequate provision for scientific education as a preparation for the industrial career. He determined, as far as possible, to remedy the defect. He had felt himself the want of superior education, and resolved that, as far as he was able to prevent it, the rising generation of his young countrymen should not suffer the same privation. I had the honor at that time to be connected with the University at Cambridge. I conferred with him on this subject, from the time when it first assumed distinct shape in his mind to that of its full development. He saw the necessity of systematic training in the principles of science, in order to meet the growing demands of the country and the age. He saw that it was a period of intense action. He wished our agriculturists, our engineers, our chemists, our architects, our miners, our machinists, — in a word, all classes engaged in handling the natural elements, to lay a solid foundation on the eternal basis of science. But his views were not limited to a narrow utilitarianism. He knew the priceless worth of pure truth. He wished that his endowment should contribute to promote its discovery, by original researches into the mysteries of nature, and he especially rejoiced in being able to engage for his infant establishment the services of the great naturalist of the day. These were the objects of the Scien-

tific School, — this the manner in which he labored for their promotion. What nobler object for the appropriation of the fruit of his hardly earned affluence could be devised? For material prosperity, and all the establishments by which it is augmented and secured, may flee away; commerce may pass into new channels; populous cities, in the lapse of ages, may be destroyed; and strong governments be overturned in the convulsion of empires; but science and truth are as eternal as the heavens; and the memory of him who has contributed to their discovery or diffusion shall abide till the heavens themselves have departed as a scroll.

“In these and other ways of which I have not time to speak, Mr. Lawrence rendered noble service to the community, but always as a private man. He wished to serve it in no other capacity. He resisted, as much as possible, all solicitations to enter public life. He served a little while in our municipal councils and in our State Legislature, but escaped as soon as possible. He served two terms in Congress, with honor and good repute. He brought to that market articles with which it is not overstocked, — sound, reliable, practical knowledge, and freedom from electioneering projects. He rendered the most important aid, as one of the Commissioners on behalf of Massachusetts, in the negotiation of the Northeastern Boundary question.

“He was offered a seat in General Taylor’s Cabinet, which was promptly declined; and when the mission to London was placed at his disposal, he held it long under advisement. While he was deliberating whether to accept the place, he did me the honor to consult me, naturally supposing I could give him particular information as to the duties of the office, and remarking, that it would depend in a considerable degree on my report whether he accepted it. Among many other questions, he asked me ‘whether there was any real foundation in truth for the ancient epigrammatic jest that “an ambassador is a person sent to a foreign government to tell lies for his own,”’ adding that, ‘if that was the case, his mind was made up; he had never yet told a lie, and he was not going to begin at the age of fifty-six.’ I told him, ‘I could answer for myself, as a foreign minister, that I had never said a word or written a line which, as far as my own character or



that of my government was concerned, I should have been unwilling to see in the newspapers the next day'; and this explanation, he said, removed some of his scruples. I encouraged him, of course, to accept the mission; and his brilliant success is known to the country and to Europe, — success equal to that of any of his predecessors, living or dead, however distinguished. His genial disposition, his affable manner, his princely hospitality, his appropriate speeches at public meetings and entertainments, — not studied harangues, nor labored disquisitions, but brief, animated, cordial appeals to the good feelings of the audience, — the topic pertinent to the occasion, the tone cheerful and radiant with good temper, lively touches on the heart-strings of international sympathy, — these were the manly and honest wiles with which he won the English heart. His own government — first duty of a foreign minister — was faithfully served. The government to which he was accredited was conciliated. The business confided to him — and it is at all times immense — was ably transacted. The convenience of a host of travelling countrymen was promoted; the public in England was gratified. What more could be done or desired? His success, as I have said, was fully equal to that of any of his predecessors; — perhaps I ought to use a stronger term.

“He came home and returned to private life the same man. He resumed his place in his happy home, in his counting-house, in the circle of friends, and wherever duty was to be performed or good done. To the sacred domain of private life I will not follow him, except to say a word on that trait of his character to which the gentlemen who have preceded me have so feelingly alluded; I mean his beneficence, — a topic never to be omitted in speaking of Mr. Lawrence. And here I will say of him what I heard President John Quincy Adams say of another merchant prince of Boston (Colonel Perkins) in the hall of the House of Representatives, that ‘he had the fortune of a prince, and a heart as much larger than his fortune as that was than a beggar’s.’ I will say of him what was said of his lamented brother Amos, that ‘every day of his life was a blessing to somebody.’ Sir, he gave constantly, by wholesale and retail; and, as I venture to affirm

without certainly knowing the fact, every day of his life. His bounty sometimes descended in showers, and sometimes distilled in gentle dews. He gave munificent sums publicly, where it was proper to do so, by way of setting an example to others ; and far oftener his benefactions followed humble want to her retreat, and solaced the misery known only to God and the earthly steward of his bounty. Vast sums were given by him while he lived, which evinced, but, if I mistake not, did not exhaust, his liberality.

“Such he was ; so kind, so noble, so complete in all that makes a MAN ; and the ultimate source of all this goodness, its vital principle, that which brought all his qualities into harmonious relation, was religious principle, — the faith in the hope of the Gospel. This is no theme for a place like this ; other lips and another occasion will do him justice : but this it was which gave full tone to his character, and which bore him through the last great trial. This it is which must console us under his irreparable loss, and administer comfort to those with whose sorrow the stranger intermeddleth not.”

## NOTICES OF BOOKS.

*Discourses by W. H. FURNESS, Pastor of the First Congregational Church in Philadelphia.* Philadelphia : G. Collins. Boston : Crosby, Nichols, & Co.

Of these thirteen Discourses the larger number are on simple practical subjects, such as “The Way of Salvation,” “The Peace of Jesus,” “The Example of God,” “Christ Crucified,” while only one or two defend the view of miracles and inspiration which is somewhat peculiar to this author, and one is an utterance of his well-known abhorrence of organized wrong. It need not be added, that they are written in the graceful diction and tender spirit which all his writings exhibit. Without any extended

originality of thought, they bear marks on every page of an independent thinker, and a fresh observer of human life.

---

*Words for the Workers ; in a Series of Lectures to Workingmen, Mechanics, and Apprentices.* By WILLIAM D. HALEY, Pastor of the First Congregational Church in Alton, Illinois. Boston : Crosby, Nichols, & Co.

THE titles of these six Lectures are "The Dignity of Labor," "Labor and Capital," "Self Education," "Reading and Books," "Character," and "Religion." The author says, in his Introduction, that much of the book "borrows its complexion from local circumstances" peculiar to the West, and is designed especially for thousands of toiling men who "live in our cities, build our wharves, navigate our ships, erect our dwellings, and never hear of Christian principle or Christian truth," and who "learn to neglect the Christianity which neglects them." Most excellent service has Mr. Haley rendered by preaching and publishing these plain and outspoken words. He puts himself among the workers, enters into their feelings, and, without any condescending or fraternizing airs, talks to them as a brother and a Christian friend. We have been impressed with the evidence the book gives of a careful observation of life, of an accurate perception of the dangers that beset its early paths, of a straightforward and serious spirit that makes its earnestness and fraternal interest felt on every page. These Lectures abound with proofs of a fact we have often noticed in Mr. Haley's extemporaneous speeches, — his fine choice of words and singular compactness of expression, — and are sure prophecies that a man with his gifts and industry, and self-consecration, will make his influence widely and deeply felt.

---

*Modern Mysteries Explained and Exposed, in Four Parts.* By REV. A. MAHAN, First President of Cleveland University. Boston : John P. Jewett & Co.

A LARGE and thick book of nearly five hundred pages, this is, we suppose, the biggest gun that has been aimed against the

*Spirits.* The work is a singular medley. The first thirty pages are given to a review of the career of Mr. Andrew Jackson Davis, and the last one hundred and twenty pages are occupied with a formal statement of the external and internal evidences of Christianity. Between these independent topics we have the real gist of the book, which admits many of the alleged phenomena of table-tipping and clairvoyance, but explains them as caused by an *oddylic force*, which acts on matter, and forms a subtle communication between mind and mind.

---

*Pictures of Europe, framed in Ideas.* By C. A. BARTOL.  
Boston : Crosby, Nichols, & Co.

MR. BARTOL'S book consists of a series of fifteen essays, the chief of which are, "Beauty of the World," "Mountains," "Rivers," "Lakes," "The Sea," "Superiority of Art to Nature," "Testimony of Art to Religion," "The Church," "Society," "Country," "Mankind," "History," "Destiny." Points in these are occasionally illustrated by what he saw abroad; but the *frames* of these pictures, as we have sometimes seen in the case of a precious miniature, are at least four or five times larger than the *pictures* themselves. That these pages are full of poetry and beauty, the author's name, to all our readers, will sufficiently attest. Wherever he went, he found illustrations of profound moral and spiritual truths, and most of the famous objects of the Old World, its mountains, lakes, rivers, its castles and cathedrals, its crowded cities and galleries of art, have had an additional charm thrown over them by the power of his genius. The old Latin proverb, *Cælum non animam mutant*, &c., never struck us so forcibly as on closing this book. Never does the author fall into the style of travellers and tourists, or repeat the oft-told tale of their observations and reflections. He is always himself. A storm at sea, Mont Blanc, the whirl of London or Paris, never moved him a hair's breadth from his individuality. Sights and shows, familiar to all readers by volumes of travels, and well known to some of us by our own observation, are all colored by his personality, and even if before somewhat soiled, as

very fine things are apt to be, by frequent handling, they now come fresh and bright as presented by his rich and devout imagination. This reminds us to add, that never probably was there a book, suggested by foreign travel, written in such a profoundly religious spirit. Here too the author has been true to himself, true to what we all know is uppermost in his heart and innermost in his convictions. By this feature of his work he has made his readers his debtors in a way he will of all others most prize. It is a book, not to gratify curiosity, nor merely to please the love of the beautiful, but to quicken our spiritual nature. The cheerful and hopeful tone that pervades it, even while handling the darkest themes, such as poverty, suffering, war, will strike every reader, and will irresistibly and unconsciously awaken the utmost confidence in the stability and serenity of the author's religious faith. Such a book, drawing nutriment for spiritual faith and hope from sources so little used for this purpose, quickening the purest affections and the holiest aspirations of our nature, coming into all our families as an eagerly sought for treasure, will be a blessing which words cannot measure, and will give to a thousand remote households some of the influences of a ministry the most valued where it is the most known. We cannot refrain from adding a word relating to the beautiful style in which the publishers have sent forth this volume. It reflects the highest credit upon a house in whose growing prosperity and success all our friends, we are sure, will rejoice.

---

*Beginning and Growth of the Christian Life; or the Sunday-School Teacher.* Boston: For the Sunday-School Society, by Crosby, Nichols, & Co.

ONE of the first fruits of the reorganization of the Sunday-School Society, and of the care of a diligent and devoted Secretary, is presented to the public in this highly useful volume. In thirteen chapters it points out the object of Sunday-school instruction, the intellectual and religious qualifications of teachers, the classification of pupils, use of manuals and libraries, the proper views of the Lord's Supper and relation of children to the Church, and shows

what bearing all these have upon the great end indicated in the title of the book, — *the Beginning and Growth of the Christian Life*. Every teacher should ponder this well-written treatise. Nothing could be more timely than its appearance now, and we cannot doubt that its publication, in connection with the reorganization above alluded to, will date a new era in the history of our Sunday schools.

---

*Christie Johnstone. A Novel.* By CHARLES READE. Boston: Ticknor and Fields.

*Peg Woffington. A Novel.* By CHARLES READE. Boston: Ticknor and Fields.

THOUSANDS of readers will have become familiar with these beautiful books long before this notice is read. A certain peculiar freshness in their style gives them great individuality, and a pure and healthy tone characterizes the influence they breathe. Novels though they are, they inspire better feelings than many a book of more religious pretensions.

---

*Japan as it Was and Is.* By RICHARD HILDRETH. Boston: Phillips, Sampson, & Co.

ON the eve, as we are, of commercial intercourse with the rich and populous kingdom of Japan, the appearance of a book like this is timely, and the name of its author is a sufficient guaranty of all needed industry and accuracy. He traces the history of the country from the time that the European world first received any account of it, in the latter part of the thirteenth century, down through all the successive attempts at trade made by Portuguese, Spanish, and Dutch enterprise. The concluding pages give a minute account of the late expedition of Commodore Stewart, which resulted, as is well known, in a treaty for commerce and friendly intercourse. Mr. Hildreth's book thus gives all intelligent readers just that preparation which they wanted for the further knowledge of this interesting kingdom which is soon to be opened to the world. A note in the Appendix alludes to the "exaggeration in the minds of many persons in the United

States, respecting the population, wealth, resources, and civilization of the Japanese," and expresses the belief that trade with them is likely to "grow slowly, and only after they and we have learned each other's wants"; but strong hopes may reasonably be cherished both of a commerce profitable to us, and of enlightened Christian influences quickening to them. The book before us is furnished with a map and glossary, and contains an account of the geography, manufactures, arts, productions, and political divisions of the country.

---

*The Discipline of Sorrow.* By WILLIAM G. ELIOT, D. D.  
Boston: American Unitarian Association.

THIS book is designed as a suitable present from a pastor to a bereaved family, and 'as a comforter in the house of affliction. Of the intellectual and spiritual fitness of its author to prepare a work of this kind, not a word need be said to any readers of this Journal. The exterior finish of the book, paper, binding, &c., we believe is in keeping with the chasteness and simplicity of its style of composition, and the contents, we feel sure, will prove acceptable to devout readers of all names and beliefs. We point to this as another example of the kind of books we most desire to publish, and we hope that extensive sales may show a general approbation of our plans.

---

*The Altar at Home.* Fifth Edition. Boston: American Unitarian Association.

OUR readers will justly conclude that this prayer-book continues to have a good sale, since it has now reached the *fifth* edition. Five editions of a prayer-book in the course of five months, is a degree of success far beyond our expectations. Encouraged by this generous patronage, we have got the work out on better paper, and can now afford to sell it at a reduced price. As will be seen by our list of prices on the cover of the Journal, "The Altar at Home" is now sold at retail for fifty cents, with a reduction of one quarter where a number of copies are taken.

We hope that exertions will be made by pastors to supply

every family with a copy. It has given us pleasure to hear of cases where men of property have placed ten or twenty dollars in the hands of their pastor, to give copies to families unable to supply themselves. A pure and precious charity this, and an example which is worthy of imitation.

---

*Sargent's Standard Second Reader.* Boston: Phillips, Sampson, & Co.

IT has fallen to us to examine many reading-books for schools, but we never met with one which surpasses the excellence of this. Most of the pieces are original, and to youthful readers will have all the charm of a choice story-book. They are written with an admirable adaptation of words and sentences to the wants of the young, and are designed to inspire pure and healthy feelings. The illustrations, paper, and binding are of a kind most needed, and the book has a neat and attractive appearance.

---

*Unitarian Christianity and Unitarians.* Thirteen Volumes. Boston: American Unitarian Association.

THESE neatly bound volumes contain the entire series of the Tracts of the Association. They compose a remarkable body of Christian literature, embracing as they do the ablest essays and discourses of Dr. Ware, Dr. Dewey, Dr. Channing, President Walker, and many other distinguished writers. They are now offered for sale as a handsome library edition. To clergymen and students in divinity they will be invaluable. We hope to sell them, also, to parish libraries, and libraries of public institutions.

---

*Professor Norton's Translation and Notes on the Gospels.*

WE advertised this work in our last Quarterly Journal as for sale in the rooms of the Association. We have sold nearly one hundred copies. In many instances purchasers have taken Norton's Genuineness of the Gospels, with the Translation and Notes, making six octavo volumes at the low price of eight dollars



and a half. We can continue to supply both works at this reduced rate. The New York Courier and Inquirer thus notices the Translation and Notes : —

“The typographical execution of these volumes will gladden the eyes of every lover of beautiful books. In the clearness and evenness of the press-work, the beauty of the letter, the symmetry of the page, and tint and texture of the paper, we see the evidences of the work of skilful hands, directed by unimpeachable taste, and a generous style of publication. We regard the translation as the handsomest volume ever printed in America ; and in its beauty, as well as its correctness, we recognize the directing hand of one of its editors, no less than the ability which has won its publishers and its printers their enviable reputation with the trade and men of letters.”

---

PAMPHLETS. — Oftentimes occasional pamphlets express the best thought of their writers, and contain words fitly spoken to the times. We all like to know what are their leading ideas. So numerous are they, however, and comparatively expensive, that the circulation of each is generally small. An important service may be rendered by a careful analysis of them, not for purposes of praise or criticism, but simply to indicate their contents. We shall notice such as may be sent to us.

---

REV. DR. NEWELL of Cambridge, in *The Pastor's Remembrances, a Discourse on the Completion of the Twenty-Fifth Year of his Ministry*, gives us the reminiscences which that interesting occasion suggested. It speaks of the changes which have taken place in that time, and of the spirit in which he has endeavored to discharge the duties of his office. “When I preach the Gospel, I preach God's message. It has eternity and omnipotence behind it. It will enter some open ear, it will touch some tender heart, prepared by its own good thoughts, or by the quickening spirit and discipline of God, to receive it when it comes. ‘For as the snow cometh down and the rain from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the

eater, so, saith the Lord, shall my word be that goeth forth out of my mouth ; it shall not return unto me void.' It is this thought more than any other which supports a Christian minister in what sometimes seems a hard and thankless and fruitless work. I do not believe it ever to be either thankless or fruitless to us, any more than it was to our Master. Only we must not expect to hear the thanks, or to see the fruit. We must be content and happy in the faithful endeavor ; and be sure that, if it does not accomplish all that we could wish, it will accomplish something that God accepts, and we should be grateful for." Perhaps our pages will be turned over by some who will be glad to read these cheering words. They must have received much force from the even, consistent, ever hopeful, and ever industrious ministry of him who uttered them. The Appendix contains a list of presents received by Mr. Brattle in 1697 and 1698, which is instructive, both as showing the relation between pastor and people in a former generation, and the prices at which articles of daily use were then rated. Habits of care and exactness are indicated when the good man could formally enter some twenty items a month, such as these : " From the Widow Palmer, three oranges, value eight pence " ; " From Mrs. Hicks, one peck of apples, value five pence."

---

*A Sheaf of Years, a Thank-Offering on the Altar*, is the title of Dr. Lunt's Sermon on the twentieth anniversary of his installation. It is an expression of gratitude that his residence among his people has been so agreeable to his natural dispositions, his quiet habits, his love of study, and the necessity imposed by the state of his health, and that he has been permitted to exercise his ministry in accordance with his own profound convictions of what it demands. Touching this latter point, we select a passage to which we are glad to give a wider circulation : " More than all else it has been my aim and purpose, from the commencement of my humble ministry in this place, to unfold to you a supernatural revelation of truth and grace, the sacred record of which, contained in the Scriptures, has been piously transmitted to us from the early ages of the Christian Church, which was authen-

ticated by miracles, incarnated in the person and life of a divinely commissioned Mediator, sealed by his blood who was 'declared to be the Son of God with power,'—a revelation which began its free course in the world by a 'demonstration of the Holy Spirit,' which has made all its advances, and gained all its triumphs over sin and error, and exerted all its benign and saving influences hitherto, simply and only by virtue of its being the power of God applied to human necessities, and the Word of God speaking in tones of commanding authority to man's sinful and stubborn will, and the grace of God vouchsafed for the salvation of our guilty race. With any one who denies the Bible, questions the miracles, rejects the supernatural element of our religion, ignores the soul, materializes the great idea of God by identifying him with the Universe, and so repeats the ancient error of those described by a Christian Apostle, 'who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever';—with any one holding and professing such views, it is impossible for me to accord or to act, by whatever name, Unitarian or Trinitarian, he may call himself, or by whatever reforms he may seek to signalize his zeal."

---

DR. BELLOWS'S Sermon before the Western Conference of Churches at Buffalo, is entitled the *Christian Liberal*. He thinks that the word *liberal* ought to be peculiarly descriptive of the American patriot, thinker, and Christian, as it denotes a man of "open views, high hopes, strong faith, broad charity, wide activity, large round-about souls, loving and trusting the light, encouraging the freest inquiry, adopting the most courageous policy, interpreting Constitution and Bible in the most generous way, allowing the most unqualified freedom of conscience." He thinks the title fairly belongs to our common American Christendom, our Unitarian theology being only its dogmatic side. "After two generations of inquiry and criticism, we see no reason to doubt that Unitarian theology is essentially and characteristically the intellectual expression of liberal, that is, of American Christianity, or, more broadly, of Christianity under free conditions, to which it must finally come, the world over.

We pass this judgment not as self-applauders, — for we have been the heirs, not the discoverers, of this theology. We pronounce it, indeed, not as interested parties; for if it be not so, we are as deeply concerned as any Christians can be to know it; — we pass it as calm observers of the tendencies of theology all the world over, but peculiarly in America. It seems to us that the Trinitarian system is steadily, quietly retreating before the advance of learning, science, and freedom. Its terminology has dropped out of the elegant literature of the world. History, in her most candid and able works, derives no aid from its theories, and shows no marks of its guidance. Science walks over and through its walls without seeming to see them. Accomplished men of all countries and climes, statesmen, philosophers, artists, meet upon a totally different religious ground.” Dr. Bellows glances at the future of this Liberal Christianity, and protests against any compromise of its essential truths, or any adoption of methods elsewhere found successful, and closes with a glowing description of the good and worthy work which we have to do.

---

REV. MR. WOODBURY of Lowell gave an Oration last Fourth of July before the City Authorities, on the *Character and Influence of American Civilization*. The idea at the basis of our institutions he defines to be “the worth of individual manhood”; and he traces the influence of this in the settlement of the country, in the Colonial history, in the achievement of our independence, in our religious toleration, in our system of common schools, in the freedom of the press, in our popular suffrage, in the elevation of labor, in the light it has shed upon the prospects and hopes of man in other nations of the world. On all these points he speaks hopeful and manly words. We admire the independence and courage which some of his pages bespeak.

---

AMONG the *Services at the Installation of Rev. Adams Ayer*, is the Sermon by Dr. Bellows of New York on “Worship, the Want of our National Church.” He points out the essential difference between the moral and religious faculties of our nature, — the former critical and regulative, the latter being a source of inspiration

in a wide domain of affections, passions, capacities, tastes, longings, which lift up, mould, and regenerate. In our American Church there is a vast preponderance of the moral over the religious element, witnessed by the neglect of worship, and by the great attention given to education, reforms, philanthropy. The political sentiment of the country, its science, its material activity, its universal self-consciousness, are all unfavorable to reverence, worship, religion. Even our churches are sustained more because they are places of moral instruction than places of worship ; and "without the element of faith, the sentiment that leads to worship, without veneration, trust, spirituality, and heavenly-mindedness, the character of the nation may be slowly sinking, while its external prosperity and even moral advancement are in full and triumphant career, like a patient all whose acute symptoms are good, but whose pulse is lowering day by day." This Sermon is an opening chapter of one of the grandest and most important subjects a preacher can discuss, but which requires a volume for its full development.

---

THE graduating class at Cambridge Divinity School was addressed this year by the Rev. Dr. Briggs of Salem, on *The Living Ministry ; its Preparation and its Work*. It points out the human and the divine preparation ; shows that the latter is still a source of inspiration, needed in all attempts to reform the world, creating in man both a faith in his work and a Christian insight indispensable to the wise administration of religious truth, imparting the true attributes of power, and giving a fitness to meet the call of this age, because it can meet the call of all ages. We quote the closing paragraph : — " I welcome you to something more than the ministry of a sect, I trust, or I should not wish to welcome you at all. The differing schools of religious instruction are tempted to regard themselves as set to defend particular forms of faith. Temptations to partisanship steal upon men unawares. When the first stage in the life of sects has passed, and they have ceased to fight for their existence, opposite tendencies will often appear. Some will become absorbed with the central truths which give vitality to every church, and others will still cling to the

peculiar idea which distinguishes them, and which they wish to infuse into the life of Christendom. You are not to make your duties as Liberal Christians paramount in your thought. You are servants of the one Lord Christ. If, in the development of his divine life, you speak words which are spoken at other altars, and are drawn into growing sympathy with those from whom you seem to differ, heed not the cry that you are courting the favor of those who are outside of your own fold. You are more than Liberal, or Orthodox, or Protestant, or Catholic. You are CHRISTIAN. Seek to bring out the living spirit of the Lord, though all peculiar names be obliterated, and all special temples overthrown. Indeed, I welcome that ministry which cherishes these widening Christian sympathies. It follows the leadings of Providence, the inmost prayer of the Church to-day. The world longs for those deeper truths of the one divine life which are the iron bands and the magnetic wires to secure an indissoluble fellowship round the globe. God speed the hour in which these different companies of believers will be fused into one Christian whole, and the last prayer of the Saviour will be answered, 'that they all may be one.' "

---

REV. DR. ELIOT'S *Discourse before the Alumni of the Divinity School of Harvard University* is on the subject suggested by the words of St. Paul, "I magnify my office." It discusses the reasons why many leave the sacred profession, and why the candidates for its labors and usefulness are so few ; shows the essential weakness and insufficiency of these reasons ; expresses the fear that the real cause is some secret scepticism concerning its reality, its innate dignity, its religious necessity, its practical, present, and eternal usefulness ; and points out what ministers themselves must do as a means of cure and way of restoration. Among its many sensible and timely suggestions, we quote one relating to the undue importance attached to the sermon in the exercises of public worship, and the tendency to make the ministerial office a mere itinerant lectureship : — "One almost fatal consequence is a hireling ministry. A tariff of prices is fixed for the day's work, and the Sunday's preaching is paid for, on the Sunday perhaps, and in the church, upon the ordinary princi-

ples of trade. This may not be wrong in itself, for circumstances may justify it, and the laborer is worthy of his hire ; but its tendency as a usual arrangement, and especially when it comes, as it does in some cases, to take the place of all other arrangements, must be to degrade the profession in the eyes of those who give and those who receive. The laborer is worthy of his hire, and they whose whole time is given to the Gospel must live thereby ; but the less close the contact is made between the duty performed and the money earned, the more pleasantly and the better will the work be done. In fact, preaching is almost the only part of a minister's duty which can be directly paid for, and the most important duties of his office are such as cannot be bought or sold. You or I may be paid for preaching on the next Sunday ; but for friendly counsel and faithful rebuke, for sympathy and kindness, for consolation to the bereaved and comfort to the dying, would the insult of payment be offered, and their pecuniary value fixed ? In proportion, therefore, as the work of a minister is narrowed down to preaching, it becomes a mercenary work, and the calling of an apostle may rapidly degenerate into a trade." The above suggestion in regard to the closeness of contact between the duty performed and the money earned, we hope will meet the eye of various parish committees ; for while it doubtless sometimes happens that such committees forget the contact altogether, there are those, on the other hand, who make it altogether too close. No right-minded physician, coming from the dying bed of his patient, would like to have the fee thrust into his hand at the door ; and we certainly know of instances where the preacher has been pained by receiving his Sunday's pay on the Sunday and in the church. The entire Discourse of Dr. Eliot breathes that high-toned influence which his own ministry reflects, and which met the best uses of the occasion on which it was delivered.

## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

**JUNE 6.** — Rev. Adams Ayer was installed associate pastor of the Unitarian Society in Charlestown, N. H., the venerable Dr. Crosby, the senior pastor, having had the sole care of this Society since 1810. The sermon was preached by Rev. Dr. Bellows, of New York.

---

**JUNE 10.** — The Unitarian church in Dorchester, having undergone a thorough renewal, by which the interior has been made one of the most attractive places of worship in the neighborhood of Boston, was this day opened for public services. The sermon was preached by the pastor, Rev. N. Hall, who, having recovered his health, officiated for the first time after a year's suspension of his labors.

---

**JUNE 13.** — The Conference of Western Churches assembled in the city of Buffalo. For an account of the proceedings, see *Western Department*.

---

**JUNE 13.** — Rev. William F. Bridge was installed as colleague pastor with the Rev. Dr. Leonard, in care of the First Congregational Society in Dublin, N. H. Sermon by Rev. Dr. Peabody, of Portsmouth.

---

**JUNE 13.** — The semi-annual meeting of the Sunday-school Teachers in Middlesex County was held in Somerville. Sermon by Rev. Mr. Staples, of Lexington.

---

**JUNE 17.** — Mr. James R. McFarland was ordained an Evangelist in Buffalo, with special reference to his taking charge of the new Unitarian Society in Peoria, Illinois. Sermon by the Rev. Dr. Stebbins, of Meadville.

---

**JUNE 17.** — Unitarian preaching was commenced in Yonkers, N. Y. Sermon by the Rev. Mr. Osgood, of New York.



**JUNE 27.** — Mr. William T. Clarke was ordained pastor of the Congregational Church in South Hingham. Sermon by Rev. Mr. King, of Boston.

---

**JUNE 28.** — The Annual Visitation of the Meadville Theological School. The sermon to the graduating class was preached by Rev. Rush R. Shippen, of Chicago, and the following young men completed their preparation for the Gospel ministry : — Ira Bailey, Hiram Dugan, T. B. Forbush, Hervey B. Johnson, William Craig, Asa A. Lason, Eugene De Normandie.

---

**JULY 15.** — Sermon to the graduating class in the Divinity School in Cambridge was preached by Rev. Mr. Briggs, of Salem.

---

**JULY 17.** — The Annual Visitation of the Cambridge Divinity School took place this day. The following young gentlemen completed their studies : — Andrew Napoleon Adams, George Franklin Allen, Charles Taylor Canfield, William Thomas Crapster, Simeon Borden Durfee, Frederick Frothingham, Edward Hervey Hall, George Hughes Hepworth, William Lincoln Jenkins, Alfred Porter Putnam, Theodore Tebbets, Charles Briggs Thomas, Asa Messer Williams.

At the meeting of the Alumni, Rev. Dr. Hedge, of Providence, was chosen Second Preacher, the First Preacher, chosen last year, being Rev. Dr. Peabody, of Portsmouth. Rev. Dr. Gannett was re-elected President of the Alumni Association ; Rev. Mr. Sanger, Vice-President ; Rev. J. F. W. Ware, Secretary ; Rev. Dr. Newell, Rev. A. R. Pope, and Rev. F. W. Holland, Standing Committee. The annual sermon was preached by Rev. Dr. Eliot, of St. Louis.

---

**AUGUST 29.** — Rev. George W. Webster was installed pastor of the First Congregational Society in Bedford, Mass. Sermon by Rev. Dr. Chandler Robbins, of Boston.

---

**UNITARIAN MEETING IN LIVERPOOL.** — Our readers need not be informed that some of the old Presbyterian organizations in Eng-

land and Ireland are now Unitarian, though they retain their ancient title. On the 22d of June last, the two hundred and tenth anniversary of the "Provincial Assembly of Presbyterian and Unitarian Ministers of Lancashire and Cheshire" was celebrated at Liverpool. The occasion was one of great interest, as we judge from reading the full report in the *London Inquirer*. The sermon was preached by the Rev. R. L. Carpenter, whose visit to this country in 1849 afforded much pleasure to many of his religious friends here. Among the speakers we notice the names of Rev. Dr. Beard, Rev. Mr. Aspland, Rev. James Martineau, and Rev. Messrs. Baker and Ham, the two recent converts from Orthodoxy. Rev. W. H. Channing, now supplying one of the Unitarian pulpits in Liverpool, was also present, and addressed the meeting. His presence there, coupled with the fact of his descent, suggested a reflection which he stated in the following words: —

"It is a most remarkable coincidence that a lineal descendant of one of the first of the Independent clergy of Massachusetts should be welcomed, at the distance of two hundred years, in that very original body of Presbyterians who were so anxious to cut out the Independents; but it is a fact that I am a lineal descendent of Francis Higginson of Salem, Massachusetts, and this is the old Presbyterian body of 1645."

Mr. Channing spoke also both at the Dinner given at the *Adelphi Hotel*, and at the *Soiree* in the school-room attached to Mr. Martineau's church. From his speech in the latter place we take the following extract: —

"We must never place ourselves for an instant in the attitude of a *sect*. The fact is, we Unitarians are not a sect, — I say we are the Church Universal. Pardon the seeming arrogance of this assumption. Our friends do not know it who stand outside, but it is true; and it is their fault, not ours, that they do not know it. And if they are foolish and stubborn, and choose to stand outside after we have given them the welcome, still keep the doors open and say, Here is your place whenever you are ready; but please to understand that we are The Church, and nothing less, — we are not a sect at all. Unitarianism never was a sect, and Unitarianism does itself immense injustice when, driven by persecution, it seems to take the attitude of a sect. Now, as I understand the signs of the times, it is precisely here that we are

coming out of the false position into which our brethren and friends—in their good intent and purpose, no doubt—had driven us. We are coming to see that our true position is in the assertion that, if any truth has been held by the Christian Church, we hold that truth in a purer form than it was ever held before. We seek to bring out that pure Christian truth which was the first life of love in the primitive Church, and which, flowing through muddy channels for a time, has of late been filtering itself, until once again it wells out as the crystal water of life, the essence of which is love, and the form of which is liberty. To bring out this pure primitive Christianity is the function of the Unitarian Church, and we are all beginning to recognize it. See whether it is not so. The Unitarian churches are beginning to symbolize and interpret the Orthodox doctrine to the Orthodox churches, and to show them that what we cast off is the cloud of error that has surrounded and darkened it, and that we are bringing out the original truth in its brightness and power. Here is where we interlock with the Orthodox churches, and I rejoice to know that members of the Orthodox communions are recognizing it, and are forming with us a bond of unity. On the other hand, I deny that any earnest man, be he Deist or Infidel, who, standing outside of the Christian Church as he supposes, yet holds a firm faith in the power of love and goodness in his own soul, believes in the prevalence of goodness throughout the universe, and confides in a Being of Perfect Good, and who declares that he holds a larger religion than we do who come under the symbol of the Cross,—I deny that such a man is actually outside of the Christian Church. He thinks himself so; but our work is to prove to him that the essence and power of Christianity is just what he holds most dear; to show to him that Christianity never was anything exceptional in human history; but that it is the very flower and fruit of all progress and development in the human race, and that it brings out in its completest form what the best men have revered in all ages.”

To the soiree at which this speech was made, Mr. Nathaniel Hawthorne, the Consul of the United States at Liverpool, had been invited. Absence from Liverpool prevented his attendance; but he sent a letter, which was read at the meeting, and was well called “a choice moss from the Old Manse.” He says: “It seems to me a noble and beautiful testimony to the truth of our religious convictions, that after so long a period, coming down from the past with an ocean between them, the Liberal churches

of England and America should nevertheless have arrived at the same results; that an American, an offspring of Puritan sires, still finds himself in brotherly relations with the posterity of those free-minded men who exchanged a parting pressure of the hand with his forefathers more than two centuries ago."

These meetings in Liverpool, so earnest and hopeful in their spirit, have attracted no small share of attention. A writer in "The Liverpool Mail," of June 30, under the head of "Unitarians Organizing," sounds the alarm in a long article, the tone of which may be inferred from the opening sentence, which is as follows:—

"Few thoughtful observers of passing events will have failed to note various remarkable, nay, really ominous, displays of restless activity, indomitable energy, and successful combination among the Unitarian body, both within and without the walls of Parliament. Curious and almost marvellous it is—were it not also most humiliating and portentous—to contrast the secular apathy and torpor of the Church with the overcharged explosiveness of the conventicle. . . . We see the veriest handful of political dissenters, their chiefs being all Unitarians, forming one small but serried phalanx, and so carrying always everything before them."

The writer goes on to speak "of the growing potentiality of the Unitarian body, both in the legislature and in the journals" of the kingdom. Such phrases as "serried phalanx" and "indomitable energy" are somewhat new as applied to any Unitarian body, either in England or America. If our English friends are showing a degree of activity and enterprise which justifies this language, we certainly rejoice, and hope that we in the United States may be included in the same condemnation. We believe there are signs of greater life among our English brethren, and the editor of the London Inquirer, commenting on this article in the Liverpool Mail, alludes confidently to "*the firmness and secret strength of our reviving organizations.*" The Unitarian body in this country, we believe, is experiencing a similar revival. If it be a revival of a mere clannish denominationalism, we do not think the fact is one upon which we can be congratulated. On this point we have many sympathies with what Mr. Channing has

so well said. We think, however, that it is characterized by something broader and more generous, more truly in the spirit of Christ.

---

\*.\* The letters of John Calvin, in five volumes, and containing upwards of five hundred letters, most of which have never before been printed, are now passing through the press in England. "This collection," says Dr. Jules Bonnet, the editor, "is the result of five years of study and research among the archives of Switzerland, France, Germany, and England. The correspondence began in his [Calvin's] youth, and is closed only on his death-bed, i. e. from May, 1528, to May, 1564."

---

\*.\* Twelve autograph sermons of Luther have recently been discovered at Raksan, in Hungary. The MS. is bound in vellum, and the sermons are written on thick brownish paper, in faded, though still legible, black-letter. Each separate sermon is signed with Luther's autograph signature.

---

FLORENCE NIGHTINGALE. — A gentleman now in this country, who was an intimate friend of the family, sends the New York Times the following note in reference to this noble and devoted woman : —

"Mr. and Mrs. Nightingale, Miss Nightingale, the eldest sister of Florence, and Florence Nightingale herself, are Unitarians, even severe and strict Unitarians. Mrs. Nightingale, from whom Florence has chiefly derived the self-sacrificing beauty of character which has borne her to the East, is a sister of Mr. Nicholson, of Waverley Abbey, Swires, a strict Unitarian. Mr. Bonham Carter, her cousin, M. P. for Winchester, is the only member of the family who has conformed to the Church of England. There can be no mistake about her religion, as the writer of this has spoken so many times to her on these subjects, and the family are remarkable for adhering to their faith, under the severe trial to which the strong prejudices against Unitarians among the higher classes of England constantly exposed them. When at Helmsly Park, their seat in Hampshire, owing to the absence of a Unitarian church, they attended the service of the Church

of England, and doubtless Florence Nightingale took part in all the benevolent societies of the parish, which may have led to a mistake as to her convictions; but though tolerant in the widest and broadest sense, they are, in conviction and profession, Unitarians. The Nightingales live but a few miles from Lord Palmerston's, and the two families have been for years on terms of most affectionate intimacy."

---

REV. JOSEPH MULLENS has recently published a book in London entitled "Missions in South India Visited and Described," — the result of personal examination in 1853. He says there are in the Presidency of Madras 650,000 Catholics, 120,000 Syrian Christians, and 76,000 Protestant converts, who are all receiving secular as well as religious instruction. Many useful arts have been introduced among the natives, such as watch-making and lace-making. Generally speaking, the missionary movement in India has been attended with far smaller success than was confidently anticipated, and the failure Mr. Mullens attributes chiefly to the intolerance of caste.

---

CONFIRMATION OF THE HISTORY GIVEN IN THE BOOK OF EXODUS. — Rev. J. D. Heath has published in London *Exodus Papyri*, containing the results of an extensive examination of Egyptian records, in which he finds traces of a history parallel with that given in the Pentateuch by Moses. Mr. Heath has made himself familiar with the method of deciphering hieroglyphics employed by Young and Champollion, and a careful examination of the Papyri has led him to the conclusion that they are "note-books of the scribes recording current events." The bearing they have upon the Mosaic history is set forth in the following paragraph: —

"That we should meet here with a Jannes mentioned five times, with a Moses twice, with a Balak, the son of Zippor, at a place called Huzoth, with the word Hebrew, and with the 'feast of passing the dead,' is enough to excite at least our curiosity. When we find, moreover, from these papyri, that a people, among whom a Moses was a leader, marched towards Palestine by the route of Tasacarta, Migdol, and Zoar; that they were connected with the names Midian and

Aram ; that there was a contest at a place of a great water-flood ; that an enslaved Aramæan people, located about Tappanes, met with great opposition from the governor of the place in celebrating the four days' feast at the beginning of their year ; that a Moses is again named as a cattle-owner among them ; that a royal or noble youth is described as meeting a sudden and mysterious death ; that a royal order is immediately issued for the hasty departure of a people for their ' feast of passing the dead ' ; and that miracles are named as performed by their leader in the palace in Lower Egypt ; — when all this is upon the record, I may be pardoned as a Christian clergyman for maintaining that the contemporaneity of these papyri with the Exodus seems established, and for recommending to those who have doubted the authenticity of the Pentateuch a reconsideration of their theories."

---

**POSSIBLE EFFECTS OF THE WAR IN THE CRIMEA.** — A pamphlet has just been published in London, which vigorously takes the ground that England is now used as the tool of Bonapartist ambition and Romish policy. The permanent possession of Constantinople and Egypt by the French is alleged to be a more direct object of danger than any aggression of Russia, and the spread of Popery will now be only the moral result of the weakening of Mahometanism and of the Greek Church. It would be in accordance with the whole history of the Papal Church if it should be found that she is more at the bottom of the war than she appears to be.

---

**THE BURNETT PRIZES IN SCOTLAND.** — Our readers will remember the large prizes, of nine and six thousand dollars, recently given for the two best essays on the " Evidence of the Existence of God." The successful essays have been published. We see that much disappointment is expressed in regard to their ability. The London Athæneum says : " One evades, the other begs, the question. Mr. Thompson [who obtained the first prize] treats the sceptic too frequently with something approaching to disdain, in a way that does not seem very candid ; he picks out the weak points of his argument, and overthrows them with an air of triumph ; he is dogmatic and positive, and although often intolerant to the assumptions of others, he assumes freely on his own

side. Dr. Tulloch [the recipient of the second prize], on the contrary, is an example of the Scotch metaphysician; he is certainly not so cold and lifeless as his predecessors of the last century, but his work is precisely of the same class,—skilful in minute distinctions and happy in devising arguments to prove the indisputable.” However just or unjust these criticisms may be, it must be acknowledged that the stimulus of a prize has not usually been successful in procuring the ablest treatises on moral and religious subjects, which are always best handled only when taken up *con amore*.

---

THE NEW CATTLE-MARKET IN LONDON. — Every person visiting London goes of course to Smithfield Market, — an open square of six acres, for many centuries the cattle-market for the metropolis, and the scene of the burning of heretics in the days of persecution. The writer has a lively remembrance of examining the spot, marked by a cross, where John Rogers was burned at a stake. But the days of Smithfield Market are passed. And they should have been passed some time ago. By the extension of the city, a field, once in the remote suburbs, became surrounded by a dense population, and the nuisance had grown intolerable of having thousands of sheep, cows, and pigs driven through crowded streets. Accordingly, a new market has at length been provided. A few miles out of London are Copenhagen Fields, and here fifteen acres have been fitted for the purposes of a market. The area has been paved with granite, the whole may be at any time flushed with water, it is surrounded by a handsome railing, and is suitably provided with offices. It will accommodate 36,000 sheep, 6,400 bullocks, 1,600 calves, and 900 pigs. On the 13th of June last, the place was opened as the Great Metropolitan Market. Prince Albert did not deem the occasion too humble and unimportant for his presence. After a drive around the market-place, there was a large assembly in a tent, and here the Prince made a short but sensible speech, in which he expressed the hope that, “though a removal from the market occupied for so many centuries would necessarily occasion a temporary dislocation of old habits and interests,” “the excellence of the new arrangements,



and the magnificence of the design, would be found eminently conducive to the comfort and health of the city of London." Probably, when Brighton shall be surrounded with paved streets and long blocks of dwellings, the scene here described may be repeated by a removal of our cattle-market to Waltham or Lexington.

---

**THE SENTIMENT OF REVERENCE.**—We apprehend that it is the great feebleness of the sentiment of reverence in our cold, intellectual, Northern European minds which renders it so difficult for us to understand idolatry. An English Protestant — especially a nonconformist — is utterly at a loss to comprehend how the ancient Jews, God's chosen and favored people, could be under any temptation to fall down and worship stocks and stones. The thing is to him simply unintelligible and ridiculous, — sheer folly and wickedness. Yes, good brother Hardfacts, it was very foolish and very wicked, no doubt. But depend on it there was something good mixed up with that folly and sin which gave the temptations such terrible power. That mysterious something which dragged them down on their knees, spite of all their light and knowledge and glorious history, and divine laws and chastenings, before the quaint and rude and hideous forms worshipped by the heathen world, was the sentiment of reverence, — the love of worship and delight in worship for its own sake, which longed for a grosser, more tangible, and imaginable object than the Infinite and Unseen Creator ; and found it easier to grovel in the mire, when it ought to have soared to the skies. Perhaps in this one point our superiority to the poor idolaters, whom we despise, is by no means so great as we imagine ; and our pure, but cold, religious worship, if it were not too proud, might learn a lesson from Popery or Polytheism itself. — *London Eclectic Review*, July, 1855.

---

**THE CREED POWER.** — There is nothing imaginary in the statement that the creed power is beginning to prohibit the Bible as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the

ministry sees before him an unauthorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one acquainted with human nature need to be told that he studies under a tremendous pressure of motive. Is that freedom of opinion the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical creed, on the pain of death. Was that liberty? Hence I say, that liberty of opinion in our theological seminaries is a mere form, to say nothing of the thumbscrew of criticism by which every original mind is tortured into negative propriety. The whole boasted liberty of the student consists in a choice of chains, — a choice of handcuffs, — whether he will wear the Presbyterian handcuffs, Baptist, Methodist, Episcopal, or other Evangelical handcuffs. Hence it has now come to pass that the ministry themselves dare not study the Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they cannot show their people what they find there. There is something criminal in saying anything new. It is shocking to utter words that have not the mould of age upon them. — *Henry Ward Beecher.*

---

PROVIDENTIAL MISSION OF RELIGIOUS DENOMINATIONS. — History is diviner than we are apt to think; the wanderings of the human spirit after truth are not all delusion and loss; extremes, however terrible, have instruction in them which could never otherwise be realized; and antagonisms of opinion have displayed or called forth a mental *tension*, with which the world could ill dispense. It has been the providential mission of one party to maintain the validity of divine *authority* in religion; it has been the mission of another to advocate the claims of *reason*, and the light that is within us; it has oftentimes been the aim of a third to reconcile the claims of the two, and bring the Christian world into harmony and peace. By few, comparatively, has it been seen that we should purchase the ascendancy either of authority or of reason at a dear rate; yea, that it were an unfruitful repose to consummate a perfect reconciliation of the two, before the fulness of the time has come; but that in their very antagonism we have the

secret spring of real progress; and that, in the continual separation effected by the *reason*, we are marching onwards to an ever higher, broader, and more catholic unity, in the clear comprehension of all that is truly implied in *divine authority*. — *Morell's Philosophy of Religion*.

DETERIORATION OF THE HUMAN RACE BY VACCINATION. — A French physician has just published a pamphlet under the title of the "Physical and Moral Degeneration of the Human Race caused by Vaccination." The startling theory that Jenner, who for more than half a century has enjoyed the reputation of one of the greatest benefactors of humanity, was in fact the principal author of cholera and a host of modern diseases, has been broached before, but without exciting much attention. Now, however, the Imperial Academy of Medicine has placed the subject on their paper for discussion. — *London Leader*.

## ACKNOWLEDGMENTS.

IN the months of June, July, and August, the following sums have been received : —

June	1.	Sale of books at office,	\$65.00
"	"	Auxiliary in Leicester,	8.00
"	2.	Sale of books,	5.00
"	4.	Donation from Rev. A. B. Fuller,	10.00
"	"	Auxiliary in Petersham,	19.00
"	"	Subscribers to Quarterly Journal,	47.00
"	"	Sale of books at office,	39.22
"	5.	" " Burlington, Vt.	1.50
"	"	" " Brooklyn, N. Y.	5.40
"	6.	" " at office,	103.84
"	"	From Mrs. M. H. Boutell, Athol,	2.00
"	"	For Quarterly Journal,	1.00

June	7.	Sale of books, Brighton,	\$ 2.25
"	"	" " Blooming Grove, N. Y.	5.45
"	8.	Quarterly Journal,	1.00
"	11.	For Book Fund, Lexington,	101.80
"	"	" " Bolton,	51.05
"	"	Books in Lexington,	7.20
"	"	" in Bolton,	8.80
"	"	Quarterly Journals,	10.00
"	25.	Quarterly Journal,	1.00
"	"	Auxiliary, Stow, in addition,	3.00
"	"	Sale of books, Joliett, Ill.	16.50
"	"	From a friend in Rev. Mr. Williams's Society, North Andover,	20.00
"	"	From Deacon Jonathan Nourse, Bolton,	5.00
"	"	" Nahum Ward, Esq., Marietta, Ohio,	20.00
"	"	Sale of books at office,	3.53
"	"	" " Taunton,	57.40
"	"	Quarterly Journals,	4.75
"	26.	" " "	10.50
"	"	Sale of books at office,	74.91
"	27.	Rev. Mr. Pike's Society, in addition,	2.00
"	"	Sale of books at office,	2.70
"	29.	" " " "	3.50
July	3.	" " " "	15.00
"	"	" " Standish, Me.	4.81
"	5.	Quarterly Journals,	3.00
"	7.	" " "	13.00
"	"	Sale of books, Clinton,	14.73
"	10.	James B. Richardson, Life-member,	30.00
"	11.	Sale of books, Worcester,	30.00
"	13.	Quarterly Journal,	1.00
"	14.	From Miss Penhallows, Lowell,	4.50
"	16.	" Philemon Putnam, Esq., Danvers,	5.00
"	"	Quarterly Journals,	2.00
"	18.	" " "	3.00
"	"	Sale of books at office,	52.89
"	"	Quarterly Journals,	30.00

July	18.	Sale of books,		\$ 15.50
"	19.	Auxiliary in Charlestown, Mass.		107.25
"	20.	Quarterly Journal,		1.00
"	"	Sale of book-case,		6.00
"	21.	Quarterly Journal,		3.00
"	23.	Sale of books at office,		3.35
"	"	Quarterly Journal,		1.00
"	24.	Sale of books at office,		32.86
"	27.	" " Perry, Me.		10.00
"	29.	" " Detroit, Mich.		3.00
"	"	Auxiliary, Cambridgeport,		115.00
"	31.	Sale of books in Baltimore,		8.50
Aug.	4.	Quarterly Journal,		2.00
"	8.	Ladies' Christian Benevolent Society in Stir-		
		ling, for the Book Fund,		26.00
"	"	Books at office,		.60
"	13.	Quarterly Journals,		42.75
"	"	Books,		50.64
"	14.	"		8.50
"	16.	Sale of books at office,		56.58
"	"	Quarterly Journal,		1.00
"	25.	Contribution in Louisville, Ky.		70.00
"	"	Books sold to Rev. S. J. May,		12.00
"	27.	From N. Ward, Esq., Marietta, by Rev. A. H.		
		Conant,		20.00
"	31.	Quarterly Journal,		1.00

## WESTERN DEPARTMENT.

---

[Under the editorial care of Rev. W. D. HALEY, of Alton, Illinois, to whom all communications for its pages are to be addressed.]

---

### PROCEEDINGS OF THE FOURTH ANNUAL CONFERENCE OF WESTERN UNITARIAN CHURCHES, HELD IN BUFFALO, JUNE 13 - 16, 1855.

THE Fourth Annual Conference of Western Unitarian Churches commenced its session at Buffalo, N. Y., on Thursday morning, the 14th of June, in the Unitarian church. The introductory sermon was preached, on the previous evening, by Rev. Dr. Bellows of New York.

The chair was taken at nine o'clock by Rev. Dr. Hosmer, the President of the Conference, who opened the session with prayer. At the close of the devotional exercises, the President appointed the following committees; and while the business of the Conference was preparing, a short recess was taken to allow an opportunity for social conversation.

*Committee on Members.* Rev. A. H. Conant, Rev. W. D. Haley, E. C. Sprague, Esq.

*Committee on Business.* Rev. A. A. Livermore, Rev. J. H. Heywood, U. T. Howe, Esq.

*Committee on Finance.* Messrs. Ward, Lovering, and Merrill.

The Conference being called to order, the Committee on Members reported that the following places, within the

bounds of the Conference, were represented by clerical or lay delegates : — St. Louis, Mo. ; Rockford, Ill. ; Quincy, Ill. ; Peoria, Ill. ; Pittsburg, Pa. ; Meadville, Pa. ; Marietta, Ohio ; Louisville, Ky. ; Kalamazoo, Mich. ; Jackson, Mich. ; Geneva, Ill. ; Elgin, Ill. ; Detroit, Mich. ; Columbus, Ohio ; Cleveland, Ohio ; Cincinnati, Ohio ; Chicago, Ill. ; Buffalo, N. Y. ; Austenburg, Ohio ; Alton, Ill.

They also reported visiting delegates from the American Unitarian Association, the Unitarian Association of the State of New York, and the Meadville Divinity School, and from the following places : — Syracuse, Brooklyn, N. Y. ; Boston, Deerfield, Mass. ; San Francisco, California ; and the Sandwich Islands.

The committee reported the following order of business : —

**THURSDAY.** — Reports from the Churches ; Mr. Livermore's Report on Resolutions for Discussion.

**FRIDAY.** — Mr. Shippen's Report ; Report on Sunday-School Manual ; Report on Antioch College.

**SATURDAY.** — Report of Executive Committee ; Treasurer's Report ; Report of Committee on Districts ; Choice of Officers.

The President, in his usual felicitous style, and with much affection, gave a hearty welcome to the guests who had come from all parts of the Union to join in this annual celebration. He referred to the time, some twenty-five years since, in Boston, when it was talked of sending a missionary beyond the Hudson River to the West, to see if there was in that section any opportunity for missionaries to work with effect in promoting the cause. One was sent, who after a time came back, and reported no great prospect of success. As he looked, last night and this morning, upon the assemblage that had come together, he could not but be forcibly struck with the contrast exhibited.

E. C. Sprague, Esq., on behalf of the laity of Buffalo, extended a warm and eloquent invitation to all who had come, to make themselves happy in the Buffalo homestead upon this annual thanksgiving of the Unitarian family.

The Conference then proceeded to the discussion of its business in the order reported by the committee.

### REPORTS FROM THE CHURCHES.

REV. C. A. STAPLES reported the church at Meadville, Pa. His connection with the church commenced eleven months previously, and though a very great progress was not to be looked for in so short a time, yet he thought he could discover a visible growth of religious life in the congregation. The Sunday school was very prosperous, numbering a hundred and twenty-five scholars; and much assistance was received in that department from the students in the Divinity School, who had been untiring in their efforts to advance that most important branch of the church. There had been fifteen additions to the church during the year, but the congregation was not very largely increased, owing to removals.

REV. A. A. LIVERMORE said : —

The report from Cincinnati was not materially different from that of last year. During the winter months a weekly gathering was held from house to house of the ladies of the Society, to make up garments for the Relief Union, to be distributed to the poor of the city. Several hundred of substantial and useful articles were thus provided.

Money raised during the year for various benevolent objects was \$1,440.80. More of a social spirit had been awakened in the Society. The old church had ceased to be safe as a place of worship, on account of a defective roof. The Society had held several meetings preparatory to repairing the old church or building a new one. The hope was to select a new site and erect a new edifice. The Society had ample ability to do it, if they were so disposed. Such an enterprise would in itself be of great service in developing a social and religious interest. Worship was now held in a public hall in the city.



He was also happy to state, that, in regard to Pittsburg, there were two delegates present. He had learned that a strong and deep interest was felt by Unitarians in that place in the cause, and in reviving the Society, and had strong hopes of its accomplishment. He also hoped that during the year a missionary would be sent to that quarter.

As regards Ohio, he could say that accounts were encouraging and prospects brightening. That State is no longer represented by a single bishop: laborers are at work in different sections, with good effect. He was happy to announce that Columbus was represented by delegates.

REV. A. D. MAYO reported from Cleveland, Ohio.

In December, 1853, he went to Cleveland and preached three sermons. Several previous attempts had been made for the organization of a Liberal Society, but without success. When he arrived, he found about two hundred persons all eager for the foundation of such a church, and, after having preached a third sermon, \$1,000 was raised to establish one. He commenced his ministry in October, with a congregation of three hundred persons. On the 1st of December he commenced a series of lectures to young men, the audiences always being composed of six or eight hundred persons.\* His present congregation consists of between three and four hundred persons, one third of whom were Unitarians, one third Universalists, and one third belonged to no sect, had no creed, and cared for none. A number, about twenty, had not been inside of a church for ten years, and these are now the most zealous laborers in the cause. Last winter the system of social meetings was established, in order that the members of the Society might get fully acquainted. A Sabbath school had also been established, now numbering some fifty scholars. At present they have a very good place of worship, and think that, in the course of the year, they will be able to build a church edifice.

Being asked in regard to the condition of the Unitarian cause in Northern Ohio, Mr. Mayo stated that throughout that section of the State there was gradually peering forth from the mists of Orthodoxy, which had enshrouded the Reserve, a most decided feeling of disgust at the intolerance of Calvinism, and a desire to

be freed from the bonds of bigotry which had reigned there so long. The weight which had so long rested upon the community was being gradually removed. So long had they been groping about in the fogs of Calvinism, and many had become so bewildered, that first some had taken to Millerism, and anon to Spiritualism, in order that they might have some creed other than that of strait-laced Orthodoxy. The intelligent portion of the people were seeking some liberal exposition of Christianity, and have it they would. A good opening for a Unitarian church existed at Akron ; and if four strong missionaries were sustained in Ohio, the field would be found fruitful enough to compensate for the outlay.

REV. T. M. MOULTON of Austinburg, Ohio, said that his parish is not a great city, or even a large village. It is an agricultural locality, with a thickly settled and intelligent population, mostly of Connecticut origin. The church at Austinburg was the first or second established on the " Western Reserve." It was gathered by the Rev. J. Badger, an Orthodox Congregational missionary, and remained Calvinistic until about two years ago, when, in consequence of the introduction of Unitarian literature by an energetic layman, the church divided, fully one half being Unitarian. This portion purchased the church, which had previously belonged to an individual. They had incurred a debt of \$ 600 in doing this, but had raised \$ 400 for other purposes. He believed, that, having passed the ordeal of the first year, the Society would hereafter maintain its position, although, from the fact of its being the first Unitarian church on the Reserve, efforts were made to crush it. They number from thirty-five to forty families, and have a flourishing Sunday school, with a small library.

REV. C. A. STAPLES reported a prosperous state of things at Jefferson, near Austinburg.

N. WARD, Esq. spoke for the church at Marietta, Ohio. The Society was recently organized and few in number. They were about to build a church which would seat five hundred people, and when they could obtain a minister he had no doubt it would be filled. He remarked that Marietta was one of the oldest towns in Ohio, contained about four thousand inhabitants, half a dozen

Orthodox churches, and one Catholic church, he believed. Calvinism was strong there, but the influences of Liberal Christianity were at work. As an evidence, he stated that on many occasions ministers of the Orthodox faith had visited him, proposing compromises to the effect that, "if he would cease distributing Unitarian tracts and books, they would preach no more sermons against that sect," all of which propositions he respectfully declined. Last winter he published a declaration of his religious principles, setting forth his views in a most decided manner, in regard to the church he wished to establish; soon after which, men and women of all sects of the Orthodox called on him, and congratulated him, stating that his declaration exactly met their views, and that they would be glad to join him. If at the East they had any clergyman who had nothing else to do, he hoped he might be sent out there. He would agree to take care of him.

DR. EELS, Superintendent of the Insane Asylum at Columbus, was next called upon, and remarked that in that city there were several families of Unitarians who were warmly and devotedly attached to that faith, and earnestly desired the formation of a regularly organized Society there, and that they would do all in their power to support one. During last winter, they had preaching every afternoon; and the friends intend to persevere in their efforts to form themselves into a regularly organized congregation.

REV. T. J. MUMFORD stated that the church in Detroit was organized five years ago. The infant church gradually strengthened and made all the progress to be expected, until it has gained a position of security beyond the reach of Calvinistic attempts to overthrow it. Their church, which, after great discouragements from the loss of the first building when almost completed, they had succeeded in erecting free from debt, contained a hundred and twelve pews, of which eighty were rented. There are about five hundred persons connected with the congregation. The morning attendance usually averages about two hundred and fifty, and the evening service fully five hundred. During the year, \$1,000 had been raised for purposes outside of current expenses, in addition to \$300 for the relief of the poor. They were thinking of establishing a ministry at large, if a suitable man could be found

for the work ; and he thought from \$600 to \$800 would be furnished for that object without any difficulty. During the year he had solemnized six marriages, baptized twelve, attended fifteen funerals, and received sixty-five persons into the church. He had preached on several occasions in the towns about Detroit on the St. Clair, and had bright hopes of the continued progress of Liberal Christianity in that section.

REV. D. A. RUSSELL, being called upon, reported his missionary labors at Kalamazoo, Michigan. Last April he received an invitation to visit the Unitarian church in Lockport, Illinois. He took a missionary tour through that section, with the idea of selecting the field most needing the services of the missionary. After a thorough journey through that portion of the country, Kalamazoo was chosen as the spot deserving of missionary labor. After having concluded to locate in that place, he found it very difficult to procure a place of worship. On the 25th of February last, he obtained the use of the Fireman's Hall, not very suitable, but the only one to be had in the place. Since that time he has been greatly encouraged with the progress made in the cause. His largest number of hearers has been sixty-five. Considering this is the strong-hold of the Baptists, the cause of Liberal Christianity continues and is steadily advancing. Friends have been gathered around us, and our force is increasing.

Mr. Russell remarked, that he had succeeded in getting together a Sabbath school numbering thirty-five, but they lacked funds wherewith to purchase a library. He stated that he had been unable to find one copy of Channing's Works in that vicinity. The opposition to that class of books prevailed most decidedly in that section. The people had never heard but one doctrine ; many of them could but draw the conclusion that "God was a most exacting and unreasonable being." These people were constantly withdrawing from such tenets, and are seeking some more liberal code of religious faith.

During the coming year they hoped to worship in a place better adapted to the Society.

Rev. Mr. MUMFORD remarked, that one copy of Dr. Channing's Works might be found in the Baptist library at Kalamazoo.

REV. R. R. SHIPPEN of Chicago was next called upon, and stated that at the Conference last year he expressed a hope that at the next Conference he could report the erection of a new church edifice; but owing to the extreme sickness prevailing in that city last summer, most of his Society left the country, and subsequently came on the monetary pressure, so that the enterprise has been stopped. Nevertheless, the Society had concluded to enlarge their present edifice materially. Forty new pews are to be added, thirty-five of which will be surely taken. Mr. Shippen brought with him an invitation to the Conference to meet in that city next year. The Sunday school he reports not in as flourishing a condition as could be desired, owing to a difficulty in getting teachers. He had adopted the plan of administering the sacrament previous to dismissing the congregation. The relations existing between his Society and those of other religious denominations were of the most gratifying and pleasing nature, the utmost harmony and good feeling existing.

REV. A. H. CONANT presented the following report from Geneva, Illinois.

The regular attendants and members of the Society number about eighty adults, and we may reckon about as many more transient persons who are occasional attendants. The present number of communicants is forty, of which twelve have been added during the year, about one half from the Sunday school.

Sunday school has sixty to seventy-five pupils; much of the interest felt in the Sunday school is the result of a good library. One of the ladies of the Society, who has been an invalid for ten years under the care of various eminent physicians of New England, has, in her absence from us to beguile the hours of loneliness and suffering, been making fancy articles for a fair in aid of the Sunday school. With the assistance of some friends whom she enlisted in the enterprise, she obtained and has sent us, partly in books, and the balance in cash, \$100 as the results of her fair for the Sunday-school library.

Our ladies' sewing-circle meets weekly, and is a pleasant and social gathering.

Our contribution to the Western Conference was made by collection in the church, and amounted to \$26.08.

We are now about enlarging our house of worship, by the addition of twenty feet to the length, at a cost of \$ 600. Individuals of our Society have contributed generously to the aid of Presbyterians in building a church; from \$ 300 to \$ 400 have been given from our Society to this object. Estimating this with other contributions, something over \$1,000, besides the usual current expenses of the Society, has been raised for religious purposes.

In a rural district in the town of Campton, where I have been preaching a part of the time for two or three years as a missionary of the Society for the Propagation of the Gospel, a Society has been recently organized, consisting of thirty members. Our place of worship is a school-house in a grove; our congregation and the Society is composed of farmers and their families from the surrounding prairie, to most of whom Unitarianism was unknown previous to the establishment of our meetings for worship. A large proportion are young men and women, who seem to take a warm interest in our religious services.

REV. J. R. McFARLAND of Peoria, Illinois, gave an account of the foundation of the church at Peoria during the past year. He had encountered great difficulties, but the church was now on a firm basis. Peoria is a central and important position as regards the State of Illinois, and he felt that it was necessary at any sacrifice to build up a Liberal Society there. They have a good Sunday school, well attended by scholars, and well furnished with teachers. Their prospects were very encouraging, but they were much in need of a suitable place of worship; they had purchased a lot, and have raised \$ 2,000 towards the church, and he earnestly hoped for assistance from the wealthier and older churches in the East and West. He felt that Peoria was deserving of our sympathy, from the noble efforts his people were making to sustain themselves amidst great antagonism. From its location, and the character of its population, he looked for the most encouraging results from any sacrifices that at the outset might be necessary.

REV. W. D. HALLEY of Alton reported the building of a church to be completed this autumn. They were under great obligations to the Society at St. Louis for its fraternal generosity. About \$ 4,000 had been raised for various purposes, including cur-

rent expenses. The poor had been cared for physically as well as spiritually. The social influences in his Society had been much strengthened by monthly assemblies at the houses of his parishioners, and they were a united, harmonious, and happy people. In the region about Alton, Unitarian sentiments seemed to be the natural theology of the country, and everywhere the books and preaching of Liberal Christianity found a hearty welcome. In the prosecution of his labors he had found a most abundant blessing and compensation in the softening of prejudices, and many now would greet him warmly, who, two years ago, honestly but erroneously regarded him an infidel and pestilent fellow. He could now thank God for the kindly and fraternal sympathies of the laity of all denominations in his own city, and he would most heartily rejoice if he could say as much for the clergy. There was a church in the immediate neighborhood of Alton, for which he wished to ask the sympathy of the Conference. At Hillsboro', Illinois, a young brother was laboring with good success, and the people were much encouraged by the hope that, after a lapse of fifteen years, their church, which is built and paid for, would again be filled with eager listeners to the pure Gospel. In conclusion, he invited the Conference to hold its next session at Alton, assuring them of a homely but hearty welcome.

The hour having arrived, the Conference adjourned till 3 o'clock.

#### THURSDAY AFTERNOON.

The Conference met pursuant to adjournment. After being called to order,

REV. J. H. HEYWOOD of Louisville, Kentucky, reported the continued prosperity of that church. During the year much benefit had been derived from weekly evening meetings for the study of the Scriptures. The Report of Judge Pirtle, presented at the last session, had attracted a great deal of attention in Louisville, and much good had been done by it; and the subsequent controversies in books and newspapers had been very beneficial. He thought Unitarianism was suited to all classes, and ought not

to be even theoretically limited to the intellectual and refined. It was good for the common people, and ought to be addressed to them as well as to others. Unitarianism was not a system of negations, for it only negated what was false and supplanted the Gospel truth.

REV. DR. ELIOT being absent, the Church of the Messiah at St. Louis was reported by S. A. RANLETT, Esq., as follows:—

*General Condition.*—The Society continues in about the same condition as last year. The congregation is perhaps a little larger, and but few seats are now for rent. Religious interest is, on the whole, well sustained.

*Communicants.*—There have been added to the number, from May 1st, 1854, to May 1st, 1855, thirty-six members of the church. The number of deaths, four. Nearly all of the additions have been young persons.

*Baptisms.*—There have been twenty-two infants or young children baptized, and ten adults.

*Marriages.*—Twelve couples have been united in matrimony.

*Deaths.*—The number of deaths in the Society has been thirty-five, of which eighteen were young children. Only five adults could be considered as strictly members of the Society. The rest were incidentally brought under my care.

*Wednesday Evening Religious Meetings* have been regularly continued from October 1st to May 1st. The attendance has averaged fifty to sixty; a great deal of interest manifested.

*Bible Class for Ladies.*—This was commenced November 1st, and continued to May. Every Saturday afternoon. Attendance, twenty-five to thirty.

*Sunday School.*—This is in very good condition, and numbers twenty-nine teachers, male and female, and one hundred and seventy-four scholars,—seventy-eight boys and ninety-six girls; an infant class of about thirty-five children has been formed.

*Music.*—This is as good as it well can be. Nearly all the members of the choir are members of the church, and it is very rare for any one of them to be absent. I have known six or seven months to occur without a single absence. I think that, on the average, we have the best church music that I ever heard.



*Charitable Association.* — By the organization of the church, every member is also a member of a charitable association, with which all persons in the congregation may co-operate. It has this year (October, 1854) re-established a Ministry at Large, under care of Rev. C. G. Ward, and has been very active. Throughout the winter, from October to April, the office of the association was open daily for supply of the poor and to give them work; three hundred and four families, comprising nine hundred and fifty-seven individuals, received assistance.

*An Industrial School*, chiefly for boys, has been established as part of the "Ministry at Large" operations. The average attendance is now about fifty-five, from the poorest families in the city. Dinner is given to the children every day. This school is taught by Mrs. Plummer, and is under the general care of Rev. Mr. Ward.

REV. DR. HOSMER stated that, without marked changes, there was a continuance of growth and interest in the church at Buffalo. The Sabbath school numbered from ninety to one hundred and twenty-five children, being more prosperous than it had been for years. The Society had raised \$2,000, in addition to the amount necessary to its maintenance. The poor had been greatly assisted, and Bible classes formed.

REV. S. M. FOWLER stated that the church in Jackson, Michigan, kept its visibility. The congregation improved in numbers; the church numbers forty members, and a good Sunday school is established.

REV. J. F. CLARKE of Boston expressed great interest in the church at Milwaukie. A minister was greatly needed there, and if one was settled he would in time be able to raise an influential and prosperous parish.

REV. MR. BOND, who has lately returned from the Sandwich Islands, via San Francisco, Cal., gave a most interesting account of the position and prospects of Liberal Christianity at those distant outposts.

REV. S. J. MAY said he was unable to define the boundary between the East and West, but remarked that he was

happy to be here. He stated that ten years since he was called to preside over the church of which he is now pastor. In less than two years the church was destroyed by a tornado. He then gave a very interesting account of his missionary labors in that vicinity during the interval of the construction of a new edifice. His Society was in a most prosperous condition, and out of debt. He had, since his residence in Syracuse, succeeded in circulating about two hundred copies of Dr. Channing's works.

This closed the verbal reports. From the communications of churches whose delegates were not able to be present, the Secretary presents the following extracts.

DIXON, ILL. — The following communication was received from REV. L. C. KELSEY, pastor of the church : —

“ Dixon is a point which has formerly been within the sphere of Brother Conant's missionary labors. Through his perseverance the seed was sown, and by his energy the germ started, which is now bearing fruit. I commenced my labors here the first of last October. After continuing two months, we called a meeting for organization. At this meeting only six persons were present, and with this number we organized the First Unitarian Congregational Society in Dixon. During the winter, it was sometimes very difficult to tell whether we had vitality enough to live or not. But as spring opened, a new life seemed to run through our Society, and we feel confident that we shall *not die*, but *live and prosper*. We now number in our Society twenty, and among them are some of the most intelligent and influential men in the place. The average number of our congregation this spring has been about seventy, and is steadily increasing. The principal thing which we now need to insure constant progress as a society is a permanent place of our own for worship. Feeling this great need, the members of the Society have recently been taking measures for the purpose of raising funds to erect a church. About one thousand dollars have already been subscribed, and about one thousand more will be needed to erect a small and neat

house, which will meet the present demand. We shall probably be able to raise our subscription to about twelve hundred dollars. For the balance we rely upon foreign aid."

KEOKUK, IOWA. — The following is from the trustees of the church in Keokuk : —

"One year ago last October, a few friends of Liberal Christianity in this city, of various shades of religious belief, united for the purpose of forming themselves into a Unitarian society for the support of public worship. By the aid of this Conference, they were enabled to secure the services of Rev. L. Whitney as their preacher, who has continued his labors with them to the present time.

"Our services were at first held in a large public hall (now turned into a theatre), but for the last year we have met in an upper room over the store of one of our members. Though our congregations have been fluctuating in numbers, the permanent attendance has been steadily on the increase. It varies from fifty to one hundred, — being as many as can be comfortably seated in the room. We have thirty-one subscribers for the support of preaching: perhaps twenty-five of them are heads of families. Our Sabbath school is small, and we have found it difficult to keep up the interest and secure the attendance of teachers and scholars. Some other schools offer prizes for regular attendance and bringing in more scholars. This plan secures numbers, though we have doubted the correctness of the principle, and have not resorted to any such policy.

"Our ladies, during the past winter, formed a society for the help of the poor among us, and have done much good, not only in supplying food, clothing, and fuel, but by personal visitation, advice, and sympathy. Our choir of singers, though small, is said to be the best in the place; always found in their places on the Sabbath, and have lately, at their own expense mostly, supplied themselves with a fine musical instrument. We have all of the elements of a permanent, energetic, growing society; and it seems to us that our chief need in order to outward prosperity is a suitable place of worship. Having received some assurance

of aid from abroad, we have begun the work in earnest at home. We have now on our subscription paper over four thousand dollars subscribed; and hope to raise some hundreds more among our own citizens. We have bargained for a central lot, and only await the assurance that we shall be able to finish, in order to commence a permanent stone structure, costing ten thousand dollars, — a building worthy of our cause and growing population. We think that no one acquainted with the rapid growth and commercial advantages of our place would consider this an extravagant or mistaken policy.

“During the past six years, we have increased from a population of one thousand to six thousand souls. Situated at the foot of the lower rapids of the Mississippi, for half of the season we are practically at the head of navigation; and the place is known as the ‘Gate City.’ This is the natural outlet of the Des Moines Valley, one of the richest and most populous in the West; and its vast trade for two hundred miles inland now centres here. To say nothing, then, of the wants of our present population, the prospect is that in a few years such a house would be filled by immigration alone.

“The only aid which we have thus far received from our friends is a donation of two hundred dollars in books from the American Unitarian Association. We shall dispose of most of them in our own vicinity, and hope for further grants, so that we may be enabled to supply other parts of our great State with the only and perhaps the best missionaries which we are at present able to send out. During the past few days, by personal application, our pastor has sold thirty copies of Channing’s Works to persons who will read them. During the summer months he proposes visiting the principal towns in the State, to put them into general circulation among our professional and reading men. If by this means one thousand dollars could be raised towards building the first Unitarian house of worship in the great State of Iowa, how could the books be disposed of to better advantage?.

“Who can tell how many minds would thus be enlightened and cheered, how many troubled hearts comforted, how many souls saved, how many new societies raised up from the good

seed thus broadly scattered over this virgin soil? Will not our sister churches (not more known for wealth than liberality) help us in this our day of necessity? so that by the coming autumn we may be enabled to dedicate the first Unitarian house of worship in Iowa to the 'One only living and true God'?

"We are compelled still to ask your aid for the support of the Gospel amongst us. Our pastor is without property, or a home; and, from the high prices of rents and living at the present time, has barely a support from our subscriptions and the funds of the Conference. With the house completed, our Society enlarged, and means of support increased, it would be our wish to repay to those in like circumstances more than all, with interest."

QUINCY, ILL. — A lady delegate from Quincy presented the following Report: —

"As this Society has been reported in the three previous sessions of this Conference, its early history is probably familiar to most of you; but I beg leave to give it a brief notice, and also to give some account of the religious condition of Quincy when our first pastor, the Rev. George Moore, came among us.

"Fifteen years ago last winter, protracted meetings were held in all our Protestant churches from the Episcopalians to the Mormons, and much credit is due to our citizens for their energy and perseverance in their cause. They were instant in season and out of season, and no labor was spared in scattering the seeds of their peculiar faith in our new soil; and had it been the good seed, it would have ere this produced, not only a hundred, but a thousand fold. But the following winter, an enemy, *as they believed*, came and sowed tares, and they thought it not best to let both grow together till harvest, but to set to work and root them up. At length it was concluded that the Unitarian minister was an excellent man, that his Society were a very good people, they really pitied them, and thought they were sincerely in an error; and as we had indeed taken a very modest stand, they ceased to fear our influence. After six years of solitary labor, our beloved pastor, who was faithful over a few things, was taken into the joy of his Lord. He was succeeded by Mr. De Lange, who was

with us about two years, and he (Mr. De Lange) was succeeded by Rev. William A. Fuller, who resigned his charge about one year since.

“ During these ministrations, our Society was almost stationary. Sunday after Sunday have we looked earnestly at our church-door, hoping to see some new faces, but were as often disappointed. These men were faithful and devoted to their work, but the Orthodox were constantly working against them by series of meetings and other influences, rendering theirs a discouraging work.

“ A few months since, the Rev. Mr. Billings, of Bridgeport, Conn., came to us, and has been engaged to be our minister for the present, and he may in truth be called a theological Ishmaelite. He has taken a fearless and independent stand, not on the defensive, but the offensive side, holding up the popular theology of the place in all its glaring deformities. This course, although it might not be thought the wisest in all cases, has proved by its results to be what was needed in ours. He is awakening thought among the young, and, like the leaven hid in the meal, is producing an influence felt through the community. Other denominations greatly fear his power, but are obliged to respect him. He lectured before the Young Men's Association from the Presbyterian pulpit, was invited to perform the devotional exercises at the meeting of the County Bible Society, and is the ablest champion for temperance amongst our clergy. Last December, he commenced a course of lectures on Sunday evenings, and we have had the great gratification of seeing our house filled, and in one instance many had to go away for want of a place, not only to sit, but to stand.

“ The congregations are of the most intelligent class of our citizens, many of them young men, almost ready to give up all faith in Christianity, on account of the absurdities with which they had heard it presented.

“ Our Sunday school numbered twelve at its commencement. We have now eighty-one scholars on the roll, fifty-seven being the average number since January 1st of this year.

“ The Society have raised about one thousand dollars this year, part of which will go to pay a debt of the church.

“ I might say much more, but must not forget that it will interest others less than myself. Feeling a little sensitive about having our Society remain in obscurity when others are speaking so encouragingly of their prospects, I have made out this account, unworthy the name of report, and having repeated assurances both from the East and the West of your sympathy, I rejoice in those assurances, and shall rejoice greatly in bearing them to our friends. Some have expressed anxiety on our account, but I think we have nothing to fear ; there are earnest hearts there, and were we to be deprived of a minister, I do not know but we would go to the church and sit and look at each other rather than give up our meeting.”

ROCKFORD, ILL. — From Rockford the following was received from REV. J. MURRAY.

“ Mr. Windsor left early in the spring of 1854. From that time till the following October, the church was without preaching. A few lay services only were held. During that interval, I received and accepted an invitation to preach six months. For some four years they owned and used a small frame building, rather uninviting in appearance. They commenced to build a new church about a year ago. According to contract, it should have been completed in October last. On the faith of that, the old house was sold, and had to be given up in November. The new one not being ready, we obtained a school-room, in which we held our meetings through the winter. It was unattractive and uncomfortable. People really interested attended very faithfully, but we did not of course attract many strangers. Before the expiration of my six months' engagement, I received and accepted a unanimous invitation to remain a year.

“ Our new church was at last finished, and was dedicated on the 18th day of April. The sermon was preached by Rev. Rush R. Shippen of Chicago. I was ordained on the evening of the same day. A considerable number of brethren joined us from distant posts, and altogether we had a time long to be remembered here.

“ Our church is small, but very tasteful. The material of which it is built is a beautiful cream-colored stone. The style is Gothic,

— plain, but very beautiful in its simplicity. The inside wood-work, the pulpit, pews, and open roof, are grained in imitation of oak. The windows have stained glass. The chancel or pulpit recess is very large, and covered with a rich Brussels carpet. The other furnishings are appropriate and tasteful. The beauty and comfort of the whole is largely owing to the generosity of our church in Chicago. Our friends there sent us two splendid massive chandeliers, pulpit and gallery lamps, a fine pulpit sofa, and Bible. The church seats about three hundred and fifty, and contains sixty pews. The entire cost will be about \$ 8,000. The pews are rented, none are sold.

“ When I came here, I found the congregation very small. Through the winter I think they did not average over fifty persons. Since we entered our new church, they must have averaged full one hundred and fifty. Of the sixty pews, fifty are already rented, including all the best and highest-priced ones. ”

“ We have just commenced a nice little Sunday school, with about thirty children. Through the winter I have had a very interesting social Bible class, and the ladies have a good sewing society.

“ Altogether I am greatly encouraged, and exceedingly well satisfied with my field of labor. I know none East or West more attractive to me. It has, of course, difficulties and discouragements like every other. But the Society has now an excellent nucleus, and I think the material of a good, earnest, liberal church is here and coming. I doubt not that earnest and faithful labor will call it out, and organize it. May God bless me in the endeavor.”

KANZAS.—REV. H. B. BURGESS writes as follows from Topeka, K. T.

“ By unanimous invitation of the people here, I was invited to preach one half of the time with them; which I have more than done, as my colleague, living at a distance, has often disappointed. I have found friends, and those who seem to hear with interest. The books from the East did not arrive till about a month since, and then very much damaged from wet. Some I have sold, and



others I have given a 'circuit.' Perhaps they will be heard from.

"My own shanty, made of green boards, which was soon well ventilated, has been our place of worship when too cold for the grove to serve us through the winter and early spring. We now meet in a boarding-hall. We have been endeavoring to bring *all* together in one society for the present, but the tocsin has been sounded by Orthodox brothers, that 'total depravity and its kindred doctrines are vital to true piety,' and I think separate meetings will be the result.

"Should we think it best to organize, we should soon number twenty-five at the least, perhaps more. The largest part of these are young men of worth. We have talked about a place of worship, and think that, for a respectable house, we can raise \$1,000 and a lot free. But the result will depend upon our friends for the present. If we can have a house, this is the field of labor; if not, perhaps an itinerant system would be better, as all the ministers lodge about the towns."

The next is from REV. W. BRADLEY, Belvidere, Ill.

"Our cause is progressing here, though not so rapidly as we could wish, and certainly not as rapidly as we expect it will when our house of worship is ready for use. It is now contracted for, and is to be finished next November. It is a small house, thirty-six by forty-six feet. It is to be well finished, and have a belfry. This is small, but large enough for our present wants. When finished, our church property will be worth some \$3,000. Some \$2,000 of this we have on subscription, and expect to raise among ourselves some \$400 or \$500 more. Our friends in Boston, for our encouragement, have sent us \$200. So, if we succeed in getting \$500 more among ourselves, we shall be able to pay for the house without much trouble. Our people here, (only about twenty members in the church,) have been doing nobly in the meeting-house matter, and of course I expect will support, or almost support me, as soon as the church is finished."

The reports from the churches having been disposed of, REV. A. A. LIVERMORE moved, "That the brethren present from the 'Christian denomination' be invited to take part in our deliberations," which was unanimously agreed to.

The Secretary moved that the same invitation be extended to the officers of the American Unitarian Association, and of the Unitarian Association of the State of New York, and also to all delegates from Unitarian churches without the bounds of the Conference. This was also passed unanimously.

On motion, the Conference adjourned.

#### THE COLLATION.

On Thursday evening the delegates were invited to partake of a sumptuous collation, furnished by the ladies of the Buffalo congregation. The Secretary is indebted for the following report to the *Buffalo Commercial Advertiser*.

"The Conference assembled on Thursday evening at the American Hall, to enjoy one of those peculiar seasons of social religious communion for which this body is peculiarly distinguished. The ladies of Dr. Hosmer's Society had exerted themselves to the utmost (judging by the effect) to make the scene of festivity worthy of those who were to enjoy it. An elegant and bountiful repast, decorated with flowers, occupied the table, at which over four hundred persons, ladies and gentlemen, sat down. After grace by Dr. Stebbins, a welcome of heartfelt and simple eloquence was given, in behalf of the Buffalo Society, by N. P. Sprague, Esq. He recounted the humble beginning of the Unitarian Society in this city, dwelt on the day of small things, and then, with Christian exultation, pointed to the great tree which had sprung from that smallest of all seeds. He heartily welcomed the brethren from the West and the East to the homes and hearts of the church in Buffalo, and to the enjoyment, first of the provis-

ion which had been made for the bodies, and then of that which God would undoubtedly provide for the souls of the assembly.

“After a half-hour given to the feast of fat things, Dr. Hosmer, who acted as the assistant of the chief officer of the evening, called up Rev. Mr. Heywood, of Louisville, as the representative of the valley of the Ohio.

“Mr. Heywood responded in a speech full of feeling and beauty, in which he struck the key-note of eloquence, which was not lost through three hours of earnest and rapid utterance, maintained by nearly a dozen successive speakers. He said that his own church in Louisville would, out of all men, choose the pastor of the church at Buffalo as the genial bond of union between the West and the East. He recounted an affecting instance of religious conversion, produced by Dr. Hosmer’s preaching, upon an accidental hearer, who had entered his church under the influence of a timid curiosity; and ended with a tribute of affectionate reverence for his character and influence as a Western pioneer of Liberal Christianity.

“Dr. Hosmer then called up Rev. Mr. Osgood of New York, as the spiritual magician who had converted milestones and hearth-stones into bread, — a bread which left all the people always asking for ‘more.’

“Mr. Osgood replied in a speech of finished elegance, in which he showed the tendencies of this country, under liberal religious influence, to a true social refinement. He presented *life* as the great achievement of American art. Right, manly, pure, holy living was the fine art of America, to which all the other arts, music and painting, were to be purely auxiliary. Italy was the mausoleum of civilization; America, the living flower of civilization. Business itself was to be converted here into piety, and our earnest and strong practical men were to become the best friends of religion. God would never be content with the divorce of duty and beauty, of action and grace, of the practical and the ideal. The strength of Niagara was spanned with the beauty of the rainbow, whose violet represented the tenderness of woman, its red ray the force of man. Even the Suspension Bridge had stolen, in its iron utility, a grace from the rainbow,

and merely inverted its arch, — its ends point to heaven in the bridge, to earth in the bow. Mr. Osgood concluded in a storm of applause.

“ Dr. Hosmer then called up the efficient Secretary of the American Unitarian Society, asking if we got such a speech out of mile-stones, what might we not expect from *Miles*.

“ Dr. Miles replied in an instructive and dignified speech, in which he rebutted the statement sometimes made, that Unitarianism was dying out. He allowed that the sect was not rapidly increasing; but maintained that the sentiments it represents were only the more diffusive on that account. He showed, from the concessions of other denominations, that no sect in this country was increasing. The day of sects was over; the day of principles had come. The seeming growth of Orthodox Societies in the West was the mere transference of numbers from the East, and what was gained in one place was lost in another; or it was the inheritance of antiquated opinion, the children following in their fathers' footsteps. The encouraging circumstance about our faith was the development of its central principles. Orthodox growth was the traditional allegiance of numbers to a dying system; Unitarian growth, the flowering out of new and fresh conviction. He quoted Dr. Stearns's definition of Congregationalism in an Orthodox assembly, and adopted it as a noble account of Unitarianism. It could not be defined, only because it was too large and high and deep, and had hold upon the infinite and unseen.

“ Dr. Hosmer next called up Rev. Mr. Livermore of Cincinnati, who declared his high enjoyment of ‘ this mutual admiration society ’; he defended it, but was clearly aiming to chasten and confine the self-admiration which grew out of the joyousness of the occasion by several hints for improvement. Mr. Livermore dwelt upon the glory and beauty of Unitarianism, and thought it a finished and capacious, a warm and beautiful house to live and to die in.

“ Mr. Hosmer then called out Rev. Mr. Mumford of Detroit, as the man of all others least likely to be straitened in himself, though he came from the City of the Straits.

“ Rev. Mr. Mumford beamed with mingled pathos and humor

through a short but most effective speech. He complained, above all, of the want of old men in Western churches; said he often feared he should be deemed and taken to have invented Unitarianism himself, if he could not produce some old man or woman who entertained his sentiments. He begged that some venerable person should be ordained to represent the age of the Unitarian denomination, and that his duty should be simply to come out and sit in the pulpits of the young preachers in the West, to demonstrate the oldness and dignity of their opinions, and nominated Deacon Greele of Boston to the office, a proposition seconded with the heartiest sympathy and applause. Deacon Greele may be expected, we think, after such a call.

“The chairman now summoned Rev. J. F. Clarke, who responded in a speech of contagious humor. He charged Dr. Hosmer with larceny, in claiming the paternity of so many of the Western ministers. He claimed to be the father of the very oldest of them himself. He had come to that country twenty-three years ago, and he remembered when Rev. Mr. Eliot came to him for advice about coming West. He counselled him to come; and *he* was his oldest son. Dr. Hosmer himself was only his second boy; for he, too, had advised with him, as an experienced Western man, when about to embark his ministerial fortune in the West. As for Mr. Mumford, Mr. Shippen, and the rest, why, they were only his *little* boys. Mr. Clarke then changed his tone, and went on to speak of the office and mission of Liberal Christianity; he wished it would look neither to the right nor the left, but let God do with it what he willed; that it would be faithful to its aim, idea, origin, and capacity. It originated in a cold, calm, clear, intellectual earnestness, — protesting against the exclusion of reason from religion. But it was to eventuate in the flowering of a warm, genial fertility, watered from the snowy height of thought, on which its original life was throned. Already it had vindicated itself in the various political, social, intellectual, spiritual reforms that had sprung from it; this cold, intellectual system had been at the bottom of the peace movement in Dr. Worcester; of the antislavery movement, in Dr. Channing; of educational reform, in Horace Mann; of hospitals for the

insane, in Miss Dix ; and the only gleam of light and beauty in the disastrous Crimean war gleamed from the loving and heroic soul of Florence Nightingale, an English Unitarian. He compared its influence to that of the snows, glaciers, and avalanches of the Alps, melting under God's light into streams which make the green, fertile, and lovely valleys of Italy and Switzerland.

"Rev. Dr. Lothrop, of Brattle Street, followed. Dr. Hosmer said he preached in a church into which the enemy had sent a cannon-ball, but it stuck in the wall, and could never get in. Nobody wondered, who remembered the preachers of that church, — Buckminster, Palfrey, Lothrop.

"Dr. Lothrop said he had travelled so far that day, to Louisville, Cincinnati, Chicago, Meadville, Sandwich Islands, that he did not think he could get back to Boston that night ; and he did not want to. He was satisfied to be where he was. He was astonished at the West, its glorious promise, its noble band of ministers. He had learned more to inspire, encourage, and reprove Eastern Unitarians, that single day, than in all his life before, and he would go home to tell his brethren that the half had not been told them of the promising harvest to be gathered in the West.

"The chairman said they could get along no further without a blast from the Bellows.

"Dr. Bellows, of New York, replied in a speech of some length, which we have not room to report.

"Rev. Mr. May, of Syracuse, being called upon, gave a capital speech upon the distinctive points of Unitarianism, in which he paid a touching tribute to the elder Dr. Ware. He said he never could forget his obligations to that pure, sainted, and truthful man. He once, in the progress of his theological studies, had gone to Dr. Ware with the burden of a doubt, which, he feared, would in his eyes utterly disqualify him for pursuing his profession ; with trembling anxiety he confessed it, and asked advice, expecting only reproof. Dr. Ware, raising his benignant face, replied, 'My son, I rejoice that you have attained at length to a doubt.' 'How!' replied Mr. May, 'do I hear aright?' 'Certainly,' said the wise old man, 'for I perceive that you are beginning to think.'

‘And ought I not to fear my own thoughts, when they lead me this way?’ ‘Fear nothing which is honest, earnest, and which comes from investigation. Only pursue the right way, prayerfully and earnestly, and let it lead you where it will, it will never carry you from God’s presence or his love.’ ‘But will you not resolve my doubt,’ replied Mr. May. ‘No, my son, I could not if I would, and I would not if I could. You must resolve your own doubts, and you will find it the most exciting, useful, and blessed occupation in which a student and a Christian can be engaged.’

“Mr. May was heard with great attention, and spoke much more than we can report.

“Dr. Stebbins, of Meadville, followed in a playful and earnest train of remarks. He was going to allow neither his brother Hosmer nor Clarke to steal his children; if he could not point to them, he had nothing to show for himself; he must vindicate his right to be, and they were his vindication. They were the spiritual fruit of his labors at Meadville, and he must reclaim them. [Here Mr. Clarke cried ‘Peccavi,’ — gave up his fatherhood, and was willing to pass for only their grandfather.] He had not been able to be present at any of those spiritual jollifications. His brothers could frolic, — he must stay at home and set an example. He then went into an earnest and affectionate tribute to some of the deceased sons of Meadville, and prayed for the common interest of his brothers in that invaluable institution. He dwelt finally on the worth of our cause, and exhorted the brethren to fidelity and faith.

“George Bond, Esq. here begged leave to invite the Conference to the Autumnal Convention next October, at Syracuse or Hartford, in behalf of the Standing Committee, which he represented.

“The Dismission Hymn was sung by the assembly, standing.

“The Benediction was feelingly pronounced by the Rev. Preserved Smith, and the assembly, at half past eleven o’clock, broke up, in the best spirits and with the highest sense of enjoyment.

“Thus ended one of the most delightful social occasions that ever grew out of a religious source. The flood of eloquence was only surpassed by the stream of Christian sentiment, of cheerful piety, of unaffected religious joy, that filled all hearts. It was a

glorious and ever memorable occasion, and will, we doubt not, be blessed of God to the highest and most lasting results."

### FRIDAY MORNING.

The prayer meeting was full of interest, and was prolonged beyond the regular hour for organizing. After the Conference was called to order, the President called upon the Rev. Dr. Lothrop, President of the American Unitarian Association.

REV. DR. LOTHROP returned the thanks of the Association for the resolution passed by the Conference last evening, but expressed a regret that the delegates of the American Unitarian Association had not been brought before the Conference until about one half-hour before its adjournment last evening. He did not rise for the purpose of diminishing the interest in the work upon which the Conference is engaged. He did not come here as the pastor of his church, but as the President of the American Unitarian Association. That body wanted the Western Conference to be interested in the great work they were doing. He then stated that the history of the American Unitarian Association is one honorable to the Association, but dishonorable to the denomination. Here it is thirty years old, and is pleading for \$50,000 for the book fund. Yes, pleading throughout the whole land, asking the denomination to let it have \$50,000 to publish Unitarian books for general diffusion, and it has obtained but half the amount. He said that to-day the Association should be in possession of \$200,000. He was sure the Church had not felt the full value of the trust committed to them; that they had not done all they should have done to give it power and strength throughout the land. He believed there was great weakness somewhere, some inactivity;—



he did not know exactly what to call it. He never could draw the line of difference between preaching Christianity and preaching Unitarianism ; he always preached the Gospel of Christ, in which he endeavored to better the condition of mankind, and impress upon men the force and beauty and grandeur of religion, and had never been able as yet to discover any discrepancy between genuine Christianity and Unitarianism. He was delighted to see all the churches working together with vigor and spirit towards the same end, the moral amelioration of mankind. He looked with pleasure and satisfaction upon the immense amount of good that had been brought about through the efforts of the missionaries who had been sent out by the Association during the last twenty-five years. He was willing and desirous to place the whole number of books published by the Association before people of every kith and kin, before people of every denomination, for he felt confident that, viewed with a genuine Christian spirit, they were morally and intellectually the best books in the world, always excepting the Bible. He asked, if the whole Western Reserve, of which one of the brethren spoke yesterday, could be flooded with those works, would not every one bring forth an abundant harvest? Yes ; where good seed was scattered, there must come a good harvest.

Dr. Lothrop then entered into an account of the missionaries whom the Association had sent out during the past year. One had gone to Calcutta, one to Kansas, and one to Minnesota, among the Indians, to diffuse the doctrines of Liberal Christianity. All these had been sent out, and funds had been raised to support them. The branches were spreading far and wide, from the farthest East to the farthest West, and the trunk was daily waxing stronger. He felt, and would express, in behalf of the Association, a

deep sympathy in the present Conference. Some one of that body had always been present at the previous assemblages of the Western Conference. He approved of such gatherings ; they tend to bind us together, and to aid in the great cause of dissemination of the Gospel, and trusted the Conference would continue to increase, grow, and swell till it became the glory of the land.

REV. DR. HOSMER rose to make a few remarks in reply to Rev. Dr. Lothrop's complaint of " the American Unitarian Association not having been noticed until half an hour previous to adjournment." He said, in looking over the records of the last Annual Conference, he found that the body above mentioned were not called into notice until the *last* day of the session, and that here they had been called before the present Conference on the first day, and thought that " it was doing pretty well."

REV. DR. MILES, General Secretary of the American Unitarian Association, said he had no fears lest the American Unitarian Association should not receive its full share of attention. He would turn to a point of greater interest to the Conference. He then entered into a detailed account of the progress and action of the Association during the past year. He referred to the missionary works which had been put in progress, and proceeded to give some account of the various publications of the Association. He reported that that body had just published the best and most influential of the works of that great author, Dr. Channing, in a form which placed them within reach of every one, however poor. The Conference had heard, from brethren, of the beneficial influence resulting from these works throughout the West. Beside the republication of some of the works of Norton, Dewey, and others, the Association would soon issue new books, based on a

liberal theology, and breathing an earnest spirit. For co-operation in this noble work, the sympathy of the West is solicited. He stated that a new plan had been adopted, namely, districting all the churches in the denomination. There were about two hundred and twenty churches, which had been divided into districts of seven, eight, and ten churches each. In each district, some brother was to act as agent for the Association, and, in the course of his labors, to ask contributions for the general advancement of the cause of Liberal Christianity. Every parish, it is hoped, may be reached.

While we are publishing tracts and other books, to assist in the dissemination of our views, there is also issued a "Quarterly Journal," in which space is devoted to communications from the West, under the title of "Western Department." The Secretary of the Conference has lent his aid to the work, and it was hoped that all interested in the cause of Liberal Christianity would encourage the editors in their good work. He stated, that as many copies would be forwarded to each church as there were dollars contributed. He added the expression of his hope that Unitarians, East and West, would join heart and hand together in a faithful improvement of the most favored opportunities of usefulness which they had ever enjoyed. With hearty union and co-operation they could make a mark on the history of the age, and do much for the Gospel of Jesus Christ.

REV. S. OSGOOD then rose and remarked : — The Unitarian Association have acquitted themselves like men, — they have acquitted themselves nobly, and we should stand by them. There was a time, it is granted, when there seemed to be an inactivity, a want of enterprise ; but latterly that body has shown itself worthy of respect and

commendation, and he believed that all true Unitarians were of like opinion. He rejoiced to see the liberal character of all the publications issued by that Association.

REV. J. H. HEYWOOD of Louisville, Kentucky, moved, and it was unanimously agreed to, that the whole matter of the co-operation of this Conference with the American Unitarian Association be referred to the Executive Committee of the Conference, and they report to-morrow.

### MR. LIVERMORE'S REPORT.

Upon motion of Rev. J. H. Heywood, the Conference resumed its regular business, by hearing the following Report, prepared by Rev. A. A. Livermore as required by a resolution of the last session.

"The Committee\* appointed last year at Louisville to prepare a paper, in the words of the resolution, 'to be a basis of resolutions suggestive of discussion,' beg leave to offer the following Report:—

#### "A BASIS OF RESOLUTIONS.

"Assembled as we now are as a Conference of Christian brethren and disciples, while we do not propose to construct a creed, we deem it useful to make a declaration of sentiments. It is always good, both as it respects others or ourselves, to define our position, and to say upon what platform we stand.

"We recognize, then, the importance of arrangement and perspective, so to speak, in our religious system, whether it respects our faith or works, our convictions or actions. We would lay hold of the master idea, if possible, which should govern all our deliberations and plans, and be really a bond of fraternity, and not a bone of contention.

"While, therefore, we acknowledge many means, we see one principal and harmonizing end, and that is THE SPIRITUAL LIFE.

---

\* Rev. G. W. Hosmer, D.D., Rev. T. J. Mumford, and Rev. A. A. Livermore.

“When we gather such a body as this with labor and sacrifice from distant places, east and west, we feel that only some great and glorious cause can justify our coming or dignify our sessions, and we see in the creation, culture, and crowning as supreme, in man and society, of such a life, such a cause, central and commanding.

“This can be a bond of union. On this platform we stand, and we can cordially welcome to it the most differing sects and the most opposite creeds.

“Not that other things are not important, but this is more important. We confess the exceeding value and interest of the many preliminary steps and questions of the canon and criticism of the Hebrew and Christian Scriptures, the evidences of the truth of the Gospel, the doctrines of theology, the history, usages, ordinances, and powers of the Church, and our own position, duties, and tendencies as a religious fraternity, but we regard them all as the scaffolding to a nobler temple, and that temple is the spiritual life.

“In the memorable words of the Apostle John, when he sums up all in one sentence: ‘But these are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through his name.’

“Here are the writings, the belief, the doctrine, the means, — all pointing with unerring aim to life as their grand result. They are the circumference to this centre, the radii to this focus. We desire not to be blinded for a moment by the transient interest of this or that question to the monumental elevation of this interest. We hold that the superlative purpose of all religion is to make man, as God intended he should be, a living soul. When this is done, all is virtually done; and when this is left undone, nothing is done. All differences of sect, church, creed, — all doctrines, theories, diversities of operations, morals, reforms, must immediately arrange themselves as subordinate, and do obeisance to this as ‘our being’s end and aim.’

“In reference to a previous state of sin or moral and spiritual deadness, we may call this life a regeneration; in reference to the rectification of the external institutions of society, reform; in reference to our duties to mankind, morals; in reference to our duties to God and Christ, piety; and in reference to the ultimate

perfection and destiny of the soul, sanctification and salvation: yet these all, regeneration, reform, morals, piety, sanctification, and salvation, are but streams from one living fountain, and that fountain is a real, true, and normal spiritual life.

“ The calling into existence of this spiritual being is of course the act of God, but it may be arrested or destroyed or thwarted by the act of man, and in most men it is thus partially dead. In only one being that has ever lived on earth was this life always at full tide. By hereditary tendencies both of mind and body, by bad education or no education, by false maxims, social manners, sinful habits, by trials and temptations, this life is overborne.

“ The stress and aim of our enterprise, then, as pastors and churches, as members of this Conference, is to do all we can to revive, restore, cultivate, and enthrone in ourselves and others this commanding power, this normal condition and working of the soul up to its full measure, and in all its capacities and affections.

“ By this incorporation of religion in human life, two grand ends are secured, — life is made sacred and worthy, and religion is made real. But by a failure to effect this union, religion slides into mysticism, superstition, scepticism, or a cold, hard criticism, and intellectualism; and life loses its key-note, and becomes poor, mean, and false. Religion being thus the normal condition and life of the highest faculties of our nature, it follows, that not to have it, or not to be interested in it with all the heart and soul and mind and strength, is as much more an unnatural state of man than to be blind, deaf, dumb, lame, or halt, as the immortal spirit exceeds the limbs and senses of the body in capacity and duration.

“ In the present state of our country and the world, whether we look at church, or state, or society, we recognize the lack of this deep and normal spiritual life — which God as much intended in man as he did the life of the body — as the profound and subterranean cause of our low and semi-barbarian civilization, our wars, our slaveries, our excesses, our gallows, our mammon-worship, our knaveries, our crimes, and our miseries. To create this life where it is not, to cultivate it where its germ exists, and to enthrone it in all as the supreme monarch of all it surveys, is a mission worthy of all we can do or suffer. To lead it out into due

prominence and just relief as the highest end of the Church, the cause for which Christ came, and taught, lived, and died, seems to belong somewhat peculiarly by their position to Liberal bodies of Christians. We accept the call of God as we hear it in the <sup>Testament</sup> of the past, and as we discern it in the signs of the present. We would awake, arise, and enter into the possession of our promised land. The whole creation groaneth and travaileth in pain until this life is born. Deep calleth unto deep. The grace of God presseseth to enter into these hearts, and change them, and beautify and sanctify them. To nourish and strengthen it, and enlarge and purify this life to its utmost limits, in man, in the Church, in society, and in the nations, is our prayer of prayers and our work of works. God answer the prayer! God help us in the work!

"1. *Resolved*, That, avoiding side issues and secondary points, we regard the spiritual life as the leading object of all our religious efforts.

"2. *Resolved*, That in commencing, developing, and consummating this life in our Western churches and communities, this Conference finds a sphere of labor of almost boundless extent and fruitfulness.

"3. *Resolved*, That the attention of parents in educating their sons, and of young men in choosing a calling, should be invited to this rich and illimitable field, where the harvest is well-nigh infinite and the laborers few."

Upon motion, the report was accepted, and the Conference proceeded to a consideration of the first resolution. After some remarks by Rev. S. J. May and Rev. Dr. Bellows, Rev. J. H. Heywood moved to amend the first resolution by striking out the words "avoiding side issues and secondary points," which amendment was accepted by Rev. A. A. Livermore, the mover of the resolution.

A discussion, growing out of the possible bearing of this resolution upon the question of slavery, and of the position of the Conference on that subject, occupied the remainder of the forenoon. It was terminated by the arrival of the hour for adjournment.

## FRIDAY AFTERNOON.

The Conference was called to order at three o'clock.

The PRESIDENT stated that the question was upon the adoption of the first resolution as amended. When, upon motion, it was unanimously adopted. The second resolution was unanimously adopted.

Upon the third resolution, REV. DR. STEBBINS made a forcible appeal, showing the necessity for more effort to supply candidates for the ministry. This was a work of too vital importance to be allowed to be slightly regarded. There must be a public interest; they cannot at Meadville work alone; they are willing to do all they can, but wish mothers, fathers, and pastors to bring the subject to their hearts,—to induce their young men of talent to come forward and dedicate themselves to the ministry, to consecrate themselves to the great work. At the close of Dr. Stebbins's remarks, the third resolution was passed unanimously.

The next business in order was Mr. SHIPPEN's Report on Statistics, but owing to the advanced period of the session, and the large amount of business still upon the hands of the Conference, he asked leave to postpone his report until next session. After some demur, arising from the desire on the part of many to hear the report, leave was granted, and so it stands postponed until the next session.

## SUNDAY-SCHOOL LITERATURE.

S. A. RANLETT, Esq., from the Committee on Sunday-School Literature, presented the following report:—

“Your Committee find, on examination and diligent inquiry upon the subject, that the literature of our Sunday schools is very deficient in that kind of reading which conveys to the mind distinct moral instruction; many of the books used and given out



to scholars are merely trifling story-books, suited only to please the fancy and cultivate a taste for light novel-reading, and not adapted at all to enlighten the mind, strengthen the intellect, or moral capacities ; and again, many of our books are so prosy as not to excite an interest for reading, and not adapted at all to cause reflection or consideration. We find very few of the books now in use in our libraries suited to give that interest on moral and religious subjects which is desirable. We therefore feel that there is an urgent need of such books as would not only interest, but convey to the mind religious instruction ; while, at the same time, the mind would be active in striving to grasp the great moral and fundamental truths of the Bible, by the power which reflection would awaken. The question may now be asked, How is this want to be supplied ? We would say, that the answer to this question has given your Committee considerable anxiety ; nor are we now prepared to recommend any specific remedy, for we find, on inquiry, that, in case the requisite means were furnished to employ individuals to write a series of books suited to the purpose, it is doubtful whether any publisher would be willing to print them at his own risk, trusting that the sales would indemnify him for the expense of publication.

“Your Committee have indulged the hope that the Sunday-School Association, recently organized, would take this subject in hand, and provide, by recommendation or otherwise, for our need ; but in the absence of any such action, we would offer the following resolutions :—

“*Resolved*, That a Standing Committee of three on Sunday Schools be appointed, consisting of the following gentlemen : Rev. Geo. W. Hosmer, Rev. J. H. Heywood, and Rev. Rush R. Shippen.

“*Resolved*, That said Committee prepare a list of books now in use, in one or more series, embracing different subjects, as a guide in the formation of Sunday-school libraries.”

The PRESIDENT then called for the action of the Conference on the report.

HON. A. FEARING spoke of the importance of a good

Sunday-school literature, and stated some very interesting facts, which, however, he did not wish to have repeated; great efforts had recently been made for the improvement of this kind of literature, and he looked confidently for the coming of a better state of things under the auspices of the newly organized Sunday-School Society.

The report of the Committee was unanimously adopted.

### ANTIOCH COLLEGE.

REV. DR. HOSMER stated that, at the last Annual Conference, a committee was appointed to investigate the affairs of Antioch College. That committee had fulfilled their instructions; they visited the College, and a report was made on the spot. That report was published in the "Inquirer" at New York, and also in the "Register" at Boston.

REV. DR. STEBBINS of Meadville could not allow this question to pass without making a few remarks; it was a subject which he felt was of the greatest interest to us, and he felt bound to lay it before the Conference. One of two things must be done to secure a proper institution where our young men can be educated. We must either help Antioch, or build another college. Its affairs were decidedly precarious, and unless some assistance were immediately rendered, Antioch must die.

Dr. Stebbins then went into a detailed account of the early formation of Antioch College. He had received from the Treasurer of the College a minute statement of the pecuniary condition of the College, about three weeks since, and he would like to read it to the Conference. The Treasurer reported as follows:—

Value of building, assets, and furniture, .	\$ 146,000
Scholarship notes, bearing six per cent interest, .	82,349
Agent, Ohio and Indiana unpaid subscriptions, .	16,000
New York and vicinity, . . . . .	11,000
	<hr/>
	\$ 255,349

The estimated indebtedness is \$75,000, a portion of which includes arrears in the salaries of professors, teachers, and a large number of individuals for materials and labor furnished in the construction of the buildings, supplies, and fixtures. Most of these claims are drawing interest at ten per cent.

Dr. Stebbins then asked, Shall we take hold of that institution and get it out of debt, or let it slip through our hands? He was determined it should not die, and before the first day of July he had already pledged himself to raise \$25,000. True the time was short, but he would ask four weeks of "grace," — by the first of August, he would say. Now, he would ask, how much assistance could he hope for from this Conference. He then stated that he had formed a plan for securing Antioch College upon a firm foundation, and of placing it beyond the possibility of failure. He proposed to raise the amount necessary to wipe off the debt hanging over it, then to cause the trustees to insert a clause in their charter, expressly forbidding the incurring of a fresh indebtedness; also, that the owners of scholarships pay them up, and that the money be loaned at ten per cent, (which could easily be done,) which would bring a revenue of \$10,000; he then proposed that every scholarship holder should pay \$10 for every young man sent to that institution, which, judging from the number at present (four hundred) would make the sum of \$4,000; further, the rent of rooms will amount to \$2,000; — thus making an aggregate of \$16,000,

which is entirely sufficient to meet the annual expenses of the College.

REV. DR. BELLOWS then spoke of the extreme confidence with which the brethren looked to the ultimate raising of money necessary for redeeming Antioch from going down. He did not like to see such a feeling of security ; he believed that the tendency was to create an inactivity in the work of removing the weight impending over that institution. He wanted to give every member of this Conference to understand, that there was the utmost danger, and it was necessary there should be the greatest activity.

Remarks were made by Rev. S. Osgood, Mr. Fearing of Boston, Dr. Miles, Mr. Merrill of Detroit, Rev. T. J. Mumford of Detroit, Rev. Mr. Livermore of Cincinnati, and Rev. Mr. Shippen of Chicago, promising to aid to the uttermost, through their parishes, in the work.

After which, on motion, a committee of clerical and lay delegates, seven in number, was chosen to take into consideration the subject of Antioch College, and to report the same before the close of this Conference.

The committee consisted of Rev. Mr. Livermore of Cincinnati, Shippen of Chicago, Huidekoper of Meadville, and Messrs. Ranlett of St. Louis, Munn of Louisville, Howe of Detroit, and James Hollister of Buffalo. The Conference then adjourned.

#### SATURDAY MORNING.

After an interesting season of prayer and interchange of devotional thought, the Conference was called to order at half past nine o'clock.

REV. P. BETCH gave an interesting account of his labors as a colporteur on the Western Reserve in Ohio.

REV. MR. RITTER also presented a statement of his efficient labors among the Germans of Pennsylvania.

### EXECUTIVE COMMITTEE'S REPORT.

REV. J. H. HEYWOOD presented the Report of the Executive Committee, to which the Treasurer's Report was appended.

### REPORT.

*Buffalo, June 15, 1855.*

The Executive Committee would respectfully submit the following brief Report.

From the Treasurer's Report, herewith presented, it will be seen that the receipts of the Conference during the past year have been . . . . . \$ 2,736.33  
And its expenditures, . . . . . 2,627.65

Leaving a balance in the Treasurer's hands of . . . \$ 108.68

Appropriations of the following additional amounts have, however, been promised : —

Rev. Mr. Bradley, . . . . .	\$ 300.00
Rev. Mr. Withington, . . . . .	150.00
Rev. Mr. McFarland, . . . . .	50.00
Elder Russell, . . . . .	100.00
Rev. Mr. Kelsey, . . . . .	50.00
Rev. Mr. Ryder, . . . . .	75.00
	<hr/>
	\$ 725.00

From which deducting the sum in the Treasurer's hands, . . . . .

108.68

we have the sum of . . . . . \$ 616.32 due by the Conference.

Your Committee regret that the appropriations should have exceeded the receipts. The calls have been many and pressing, and, in consequence of the contributions having been made in many instances very late in the conference year, it was impossible

to know the amount that would be received. None can feel more keenly than your Committee that the Conference, both for its own sake and the example's sake, should scrupulously guard itself against incurring any liability beyond its power to meet, and meet promptly. To pay off, therefore, the debts incurred, and to enable the Executive Committee to see clearly what means will be at the disposal of the Conference, it is urgently recommended to the various churches, not only to increase, if possible, their contributions, but to have those contributions made at the earliest practicable date.

By referring to the Treasurer's Report, members will see for what purposes the money contributed and expected during the past year has been appropriated. New churches have been aided, the churches at Rockford, Dixon, Alton, Peoria, Ill., Cannelton, Ind., and Columbus, O. Several missionaries have had their salaries partially provided for, — Rev. Messrs. Withington and Whitney, and Elders Bradley and Russel. A small sum was paid Rev. Mr. Ryder for missionary work, and the mission to Kansas and that to the Chippewa Indians have had some aid extended to them. The annual report of the proceedings of the Conference, the report submitted to the Conference at Louisville, entitled "Unitarian Views," and the Sermon preached at the dedication of the new hall at Meadville, have been published. Many valuable books and tracts have been distributed, — Channing's Works, "Christ's Mission to the Under World," Kay's tract, entitled "Questions to Trinitarians." Small appropriations have also been made to assist students at the Meadville Theological School.

From the repeated calls made for additional copies of the report called "Unitarian Views," as well as from the expressions, oral or written, which have constantly been made, your Committee judge that the little volume has been read with great interest, and has been productive of much good. And they feel that the Conference was highly favored in being able to issue Dr. Hall's admirable discourse, "The Spirit of Truth."

During the past year there has been Unitarian preaching for ten Sundays at Columbus, O., and services will probably be re-

sumed in the autumn. In Marietta a society has been formed, and it is the intention of an ardent friend of Liberal Christianity residing in that beautiful city to have a church edifice erected during the present year.

At Cleveland a church has been organized on the broad basis of Christian piety and love, which takes no sectarian name, seeks no merely sectarian connection, and which promises to do good service for the cause of Christ.

At Austinburg, O., Rev. Tyler C. Moulton has been settled over a promising society.

At Berlin Heights and Berlinville, O., Rev. A. D. Andrews has preached a part of the year, but he has now gone on a tour to Council Bluff, Iowa, to act as missionary.

Elder Burgess has gone to Kansas.

Rev. Mr. Kelsey has been ordained at Geneva, for Dixon, and Rev. Mr. Murray at Rockford.

The Meadville students have preached at Jefferson, O.

Religious services have been occasionally held at New Albany, Ind., and will be continued.

For fuller information upon these points, your Committee would beg leave to refer the members of the Conference to the Quarterly Journal of the American Unitarian Association, a Journal which is full of interest, being admirably conducted, and which now, through its Western Department, presents excellent opportunities for the churches of the Conference to communicate with each other, as well as with all other American Unitarian Christians. Appreciating the value of this Journal, and the efforts which the American Unitarian Association is now making to advance the interests of the cause of Liberal Christianity, your Committee would offer the following resolutions:—

“1. *Resolved*, That this Conference has heard with great interest the statements of the President and Secretary of the American Unitarian Association, and that we pledge our co-operation in districting the West with sub-agencies of the American Unitarian Association.

“2. *Resolved*, That the Conference expresses its thanks to the Executive Board of the American Unitarian Association for appropriating a portion of the Quarterly Journal as a Western De-

partment; and that, in accordance with the request of the Secretary of that Association, we will annually appoint an Editor for that Department.

"3. *Resolved*, That ——— be the Editor of the Western Department for the coming year.

"4. *Resolved*, That the Conference recommend most cordially to our churches to contribute annually a sufficient sum to the funds of the Association to furnish a copy of the Quarterly Journal to every family.

"5. *Resolved*, That we gratefully accept the offer of the American Unitarian Association to print our proceedings in the Quarterly Journal."

*The Western Unitarian Conference in Account with William Goodman, Treasurer.*

#### RECEIPTS.

1854.

May.	By balance from last year,	.	.	.	.	\$ 56.78
"	" cash of Rev. Mr. Bradley,	.	.	.	.	5.00
July.	" interest on deposits,	.	.	.	.	2.68

1855.

May.	" contribution by George Scarborough, Esq.					50.00
"	" " " Cincinnati,	.	.	.	.	360.00
"	" " " Louisville,	.	.	.	.	300.00
"	" " " Chicago,	.	.	.	.	476.74
"	" " " Buffalo,	.	.	.	.	401.00
"	" " " Geneva,	.	.	.	.	26.08
"	" " " Alton,	.	.	.	.	100.00
"	" " " Charleston, S. C.	.	.	.	.	36.00
"	" " " Columbus, Ohio,	.	.	.	.	5.50
"	" " " Berlin Heights,	.	.	.	.	10.00
"	" " " Detroit,	.	.	.	.	50.00
"	" " " Meadville,	.	.	.	.	200.00
"	" " " St. Louis, including balance					
	from last year, \$ 29.35,					643.30
"	" cash for books sold,	.	.	.	.	13.25
						<hr/>
						\$ 2,736.33



## DISBURSEMENTS.

1854.

July.	To Meadville Divinity School,	.	.	.	\$ 40.00
-------	-------------------------------	---	---	---	----------

1855.

May.	To Rockford,	.	.	.	205.00
"	" Peoria,	.	.	.	150.00
"	" Dixon,	.	.	.	50.08
"	" Alton,	.	.	.	200.00
"	" Kansas Mission,	.	.	.	100.00
"	" Meadville,	.	.	.	250.00
"	" Cannelton,	.	.	.	25.00
"	" Indian Mission,	.	.	.	110.00
"	" Columbus (Ohio),	.	.	.	30.51
"	" Columbus,	.	.	.	50.00
"	" Rev. William Bradley,	.	.	.	100.00
"	" " Mr. Whitney,	.	.	.	400.00
"	" " Mr. Withington,	.	.	.	133.30
"	" A. S. Ryder,	.	.	.	10.00
"	" books and printing for Rev. Mr. Hosmer,				176.00
"	" " " " Heywood,				242.00
"	" " tracts, &c. " " Livermore,				155.76
"	" " printing, &c. " " Eliot,				200.00
"	" balance,	.	.	.	108.68

---

 \$2,736.33

E. E.

WILLIAM GOODMAN, *Treasurer.**Cincinnati, June 13, 1855.*

The Report and resolutions having been unanimously adopted, on motion the blank in the third resolution was filled by inserting the name of the Secretary.

## ANTIOCH COLLEGE.

The Committee appointed last evening to draw up a report expressive of the sentiment of the Conference in reference to Antioch College, made the following

## REPORT.

THE Committee to whom was referred the subject of Antioch College, submit the following Report.

From statements made by the Treasurer of Antioch College, its financial condition seems to be as follows :—

Real and personal estate valued at . . . . .	\$ 146,000.00
Scholarship notes, . . . . .	82,349.00
	<hr/>
	\$ 228,349.00

The debt, being a lien upon the property and bearing interest at 10 per cent. on average, . . . . . 75,000.00

There are outstanding subscriptions unpaid about \$27,000, but your Committee have no evidence that any more than \$5,000 of this can be applied to the payment of the above debt. Your Committee, upon this view of the case, would recommend that the Unitarians of the country raise \$25,000, for the purpose of aiding in the payment of the above debt, the money to be paid on condition, —

1st. That satisfactory evidence be given that the remaining portion of the debt, be it more or less, has been paid by the Christian denomination, and that the \$25,000 so subscribed and paid will free the College from debt, and leave its property entirely unencumbered.

2dly. That the act of incorporation be so amended as to forbid the future contraction of debt by the College.

3dly. That scholarships be issued to the subscribers of said \$25,000, or some other security of a satisfactory character given for the fulfilment of the above conditions.

Your Committee would recommend the appointment of Nicholas Dean of New York, Albert Fearing of Boston, and William Goodman of Cincinnati, as trustees, to receive the funds so collected, and see them applied, when the above conditions shall have been complied with to their satisfaction.

Your Committee think, if the financial condition of the College can be put upon such a basis as to command the confidence of the public, that it in future will steer clear of these embarrass-

ments, which have crippled and retarded its progress. With one of the most successful educationists in the country at its head, aided by a competent and efficient body of teachers, the future of the College would be one of eminent usefulness, and the institution itself a source of pride to all Liberal Christians.

All of which is respectfully submitted.

U. TRACY HOWE, *Chairman*.

On motion, the Report was unanimously accepted and adopted.

### ELECTION OF OFFICERS.

The Conference then proceeded to the election of officers, which resulted as follows : —

*President*, Rev. G. W. Hosmer, D. D.

*Vice-Presidents*, William Green, Esq., Cincinnati, Ohio,  
S. A. Ranlett, Esq., St. Louis, Mo.

*Recording Secretary*, Rev. W. D. Haley, Alton, Ill.

*Corresponding Secretary*, Rev. A. A. Livermore, Cincinnati, Ohio.

*Treasurer*, W. Goodman, Esq., Cincinnati, Ohio.

*Executive Committee*, Rev. J. H. Heywood, Louisville, Ky. ; N. P. Sprague, Esq., Buffalo, N. Y. ; Rev. Dr. Eliot, St. Louis, Mo. ; U. T. Howe, Esq., Detroit, Mich. ; Rev. Dr. Stebbins, Meadville, Pa.

U. T. HOWE, Esq. moved that the Recording Secretary receive a compensation of \$ 100 for his services.

N. J. EATON, Esq. suggested that the motion be amended by substituting \$ 200, which amendment being accepted by the mover of the resolution, the motion was unanimously passed.

## NEXT SESSION.

Invitations to hold the next session at Chicago and Alton, Illinois, having been received, Rev. Mr. Heywood moved that the Conference take up the subject of appointing a place for the next meeting of the Conference. Rev. Mr. Mumford moved that Chicago be chosen. N. J. Eaton, Esq. moved to amend by inserting the name of Alton, instead of Chicago; which motion, after a pleasant fraternal debate on the part of different members of the Conference, was withdrawn, and the original resolution, naming Chicago as the point at which to hold the next meeting, adopted. It was moved and passed to hold the next session in June, the second week after the Anniversary of the American Unitarian Association.

## MR. SHIPPEN'S REPORT.

REV. J. H. HEYWOOD then called for Mr. Shippen's Report.

The PRESIDENT recommended that it be passed, in accordance with the suggestion of Mr. Shippen.

REV. DR. STEBBINS hoped that it would appear in the Report, and moved that it be published in the Quarterly Journal.

Some debate ensued as to the expediency of its being published, which finally terminated in the adoption of Dr. Stebbins's resolution.

[Mr. Shippen preferring to withhold the Report for the present, it is not published. — SEC.]

## RESOLUTIONS LAID OVER.

The Business Committee reported the following resolutions for the action of the Conference : —

“ *Whereas* the Bible is the book of books, fraught more than any other book with the revelations of the character, government, and providence of God ; and whereas, according to the great principles of Protestantism, it is the right and duty of every one to read that inestimable volume for himself ; therefore,

“ 1. *Resolved*, That it is the duty of all who have the control of the press, from which are issuing continually copies of the Bible, to see that it is sent forth to the people so printed that its meaning shall be made as apparent as possible to the unlearned reader.

“ 2. *Resolved*, That we, who are some of us patrons, most of us members, and all of us friends of the American Bible Society, do respectfully but most earnestly call upon the publishing committee of that Society to cause the contents of the Blessed Book to be printed in such divisions and subdivisions as the sense requires, and not, as now, (to use the words of John Locke,) ‘ broken into chapters and crumbled into verses.’

“ 3. *Resolved*, That we welcome with joy and gratitude the publication of the long-expected translation of the New Testament by the late learned and thoroughly careful and conscientious Professor Norton, and earnestly commend his valuable work to the perusal of all who desire to know the true meaning of the original Scriptures, from which our knowledge of Christ and Christianity is principally to be derived.

“ 4. *Resolved*, That we also commend to all within our influence, in no qualified terms, the admirable translation by Professor Noyes of the books of Job, the Psalms, the Proverbs, Ecclesiastes, and the Prophets, of the Hebrews ; and we earnestly express the hope, that, as soon as he or some equally competent person shall have completed the translation of the Old Testament, our denomination as such, or the wealthy members thereof, may be ‘induced to publish the whole new translation of the Bible in one volume, and in such a style as to put these sacred writings within reach of all who are desirous to read and understand them.’”

HON. JUDGE PIRTLE thought the Bible ought not, even

seemingly or by comparison, to be brought to the level of common literature, and moved the amendment of the first resolution by striking out the words, "fraught more than any other book with the revelations of the character, government, and providence of God"; which, having been agreed to, the Resolutions were ordered to be laid over until the next session of the Conference.

REV. MR. HEYWOOD of Louisville moved the following Resolutions, which were unanimously and enthusiastically adopted :—

"*Resolved*, That we return our warmest thanks to this Church and Society for the generous Christian hospitality with which they have entertained us during the session.

"*Resolved*, That we return our warmest thanks to the reporters, for their full, interesting, and in the main accurate reports of our proceedings; and to the morning and evening papers issued from the office of the Commercial Advertiser, to the 'Democracy,' and to the press generally, for the large amount of space they have devoted to the Conference, and for the very courteous and cordial notices they have given of its proceedings."

Most affectionate and tender tributes were paid to the memory of those who have departed during the past year; and the Corresponding Secretary was directed to communicate the deep sympathy of this Conference with the bereavements sustained by Rev. Dr. Eliot and his family; by the relatives of that devoted Christian layman, H. J. Huidekoper, Esq.; and by the Unitarian church in Charleston, S. C., whose young and devoted pastor, Rev. Mr. Taggart, has during the year been lifted above the clashings of the Church Militant into the serener assembly of the Triumphant. And while all eyes were moistened by these tender memories, we sung the Doxology, "Lord, dismiss us with thy blessing," and the Conference adjourned *sine die*.

## CLOSING SERVICES.

On Saturday evening Rev. A. A. Livermore preached, to a large congregation, upon the meekness which inherits the earth.

Sunday was a true spiritual festival. In the forenoon, the discourse, by Rev. Dr. Lothrop, made a deep impression upon the densely crowded congregation. It is greatly to be desired, that the topic of that discourse may be presented in all the leading pulpits in the West ; its true Evangelicism would strengthen the cause, and do much to remove the false impressions that are entertained about us.

In the afternoon, Rev. J. R. McFarland of Peoria was ordained to the work of the Gospel ministry, the following order of services being observed : — Reading Scripture and Prayer, Rev. W. D. Haley ; Sermon, Rev. Dr. Stebbins ; Prayer of Consecration, Rev. S. J. May ; Right-hand of Fellowship, Rev. Mr. Shippen ; Charge, Rev. Dr. Miles ; Benediction, Rev. J. R. McFarland.

The services were closed by a discourse in the evening by Rev. J. H. Heywood ; at the conclusion of which the Lord's Supper was administered, with solemnity and fitness, by Rev. Dr. Miles.

**THE**

**QUARTERLY JOURNAL**

---

**VOL. III      BOSTON, JANUARY 1, 1856.      No. 2**

---

**GOD DWELLING IN CHRIST.**

**BY REV. GEORGE W. BURNAP, D. D.**

**ALL** our ideas of personality being derived from some manifestation confined to a definite space, and some material organs, it is next to impossible to conceive of the personality of God except under the same conditions, either by the means of something that strikes the eye or ear. It is next to impossible to conceive of God as a spirit, everywhere present alike. Hence the proneness of all ages to idolatry. Human nature, in its weakness, has cried out for some material representation of God, to fix thought, to aid conception, and to awaken emotion.

And yet all such representations of God were strictly forbidden, because, though they assisted human thought, conception, and emotion, they limited and degraded God. Instead of elevating man towards God, as devotion is designed to do, they brought down God towards man, and



thus neutralized the most efficient means of his own exaltation.

God, in communicating with men, was compelled, if we may so speak, to condescend to human imperfection, and to use material instruments, such as might affect the senses of men,—the burning bush, the fire of Sinai,—but with a caution that it should not lead men into idolatry. Says Moses to the Israelites: “And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. . . . . Take ye therefore good heed unto yourselves, (for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female.”

Such means were used in the old dispensation to reveal the personality of God, to hold personal communion with men, and to aid them in realizing their personal relations to him, on which the very power and vitality of religion depend. And such were, at the same time, the precautions which were taken against idolatry, the deification of those things through which God held communication with men. On the same principle it was, doubtless, that the grave of Moses was concealed from the Israelites. It was that they might be saved from the snare of exaggerating their veneration for him into superstition and idolatry. It is written of him, that when he descended from the mountain, his face shone with a preternatural light. What more natural than for the ignorance and imagination of after ages to exalt him into an incarnation of the Divinity, and pay divine honors to him at his tomb?

In the new dispensation, there was no burning bush, no pillar of cloud and fire, no smoke and flame like that of

Sinai, with a voice coming out of the brightness. There was no tabernacle or temple with the glory of the Lord resting upon it, the symbol of the Divine presence ; no holy of holies with its mercy-seat.

But in the place of all these was the person of Jesus Christ. Through him was the new revelation made to mankind. His person was the only shrine of the Divinity, in which God made himself known anew to the human race. We cannot read the New Testament without becoming fully impressed with the belief, that God revealed himself to Jesus as a person, and that Jesus held personal communication with God. At the grave of Lazarus, it is recorded of him : " And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always ; but because of the people which stand by, I said it, that they may believe that thou hast sent me."

Now this language plainly implies, if it does not expressly assert, that he had before prayed to God for the power to work this miracle of the raising of Lazarus, and in answer to his prayer God had given him distinct, intelligible assurance, that he would perform the miracle. How this communication was made, we do not know, nor perhaps can we know. The prayer of Christ has been mental, and the answer may have been so too.

But, on the other hand, that there was no community of consciousness between God and Christ, we know with the same certainty ; for, in that case, under no circumstances would it have been possible, or consistent, or truthful, for Christ to pray. And he himself disclaims the knowledge of the time when the destruction of Jerusalem, and the end of the Jewish dispensation, were to take place : " Of that day and hour knoweth no man, no, not the angels

which are in heaven, neither the Son, but the Father only." Both his supernatural knowledge and supernatural powers were communicated to a limited extent. There was then no incarnation of God ; the very idea is pagan, not Christian. An infinite spirit cannot become incarnate. An infinite God may manifest his presence to a finite spirit, incarnate in the flesh, so as to make that manifestation a matter of certain knowledge.

This is the very thing which seems to have taken place in regard to Jesus. How it was, we cannot define ; we can judge of it only by its effects, and the testimony of Jesus himself. The connection between God and Christ is expressed by John in this phraseology : " He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him." The gift of the Spirit, not by measure, does not affirm, but denies, incarnation.

As far as we can judge from the history, that fulness of the Spirit descended upon him at his baptism, and from that moment there was manifested by him an unapproachable dignity, a conscious authority, an unerring wisdom, an oceanic knowledge, comprehensive, penetrating, and profound, a sinless perfection, and a self-command wholly transcending all human attainment. To notify to the world this presence of God in Christ, or rather, what amounts to the same thing, the presence of the Spirit of God without measure, — besides its natural consequences, an inviolable dignity, a sinless perfection, and a wisdom high as heaven and deep as the sea, — external nature was subjected to his command, diseases departed, the dead were raised, and the storm was stilled.

But this is not the precise point which it is our design to touch. There was, as the consequence or the substance of all this, a conscious communing of Christ with God as a

person, which was peculiar and unexampled ; and consequently a knowledge of God and spiritual things, most intimate, special, and precious to the world. It is professed and expressed by him on various occasions and in various ways. At one time he said : " I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father ; and no man knoweth the Son but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." At another time : " As the Father knoweth me, so know I the Father." At another : " And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." This is a figure of speech derived from the secrecy and seclusion of Oriental courts, where all public counsels were resolved on by the sovereign in the most private apartment of his palace. To know the secret counsels of God, therefore, was equivalent to having been admitted into the court of heaven. That no reference to place is intended, appears by the fact that Jesus was then in heaven, in the sense there intended, though he was locally upon earth.

By all this variety of language, a deep impression is made upon our minds, not only of the divine mission of Jesus, but, what is still more important to our faith and piety, of the personality of God. God is not, as the pantheists represent, the totality of the universe, and we ourselves a part of him or it. He is not, like the deities of the ancient philosophers, far removed from all concern in human affairs, too negligent or too insensible to observe our individual condition, or to listen to our prayers. He is

an infinite spirit, but at the same time a person. He revealed himself to Jesus as a person. To Jesus that personality was not a matter of faith, but of knowledge. He not only believed in God, but he knew God, he held communication with God, he received immediate proof that his prayer was heard by God.

Our faith in God is lifted up from the level of rational conviction to a higher level of sympathy with Christ's knowledge, and the personality of God becomes a reality to us.

We are now able to appreciate the force and meaning of Christ's words: "He that believeth on me, believeth not on me, but on him that sent me." As if he said, I, personally, am nothing. I ask no homage to myself except as the Sent of God, by whom you are enabled to cherish a more vivid and influential faith in the unseen Deity. I come not to interpose between you and God, or to intercept one particle of that reverence which you are bound to pay to him, but to strengthen your allegiance to the Infinite Father.

This measureless communication of the Holy Spirit, or, as we may express it, this intimate and conscious intercourse of Jesus with God, attracted the attention of his Apostles, and made upon their minds the profoundest impression, and they labor in their language to convey their impression of it.

Not only did his character, his words and works, produce this impression concerning him, but his own language concerning himself. The Jews often demanded a sign from heaven, which was nothing other than some manifestation of God's especial presence, to authenticate Jesus as a divine lawgiver; such as the fiery and cloudy pillar, the glories of Sinai, or the manna which fell from heaven with the dew for forty years. And there was one occasion

on which the disciples gave into the same idea, and expressed the same desire. "Show us the Father," said they, "and it sufficeth us." It sufficeth, not our curiosity, but our faith. Give us some sensible manifestation of the presence of God, such as our fathers received from Moses, and then our faith and confidence will be full and complete. "Jesus answered, Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?" He then goes on to explain in what sense. "The words which I speak, I speak not of myself; the Father that dwelleth in me, he doeth the works." My miraculous words and works are sufficient evidence of the special presence of God in me. I shall appeal to no burning bush, or blazing mountain, or cloudy pillar, or visible glory. My miraculous powers, my heavenly doctrines are sufficient.

Of this indwelling of God in Christ, notwithstanding some passing doubts, the Apostles were fully persuaded, and they express it, as I have already said, in a great variety of ways. John, with his warm heart and glowing imagination, leads off in the commencement of his Gospel. He makes Jesus to be an incarnation of God's Word, that revelation which God had been making of himself since the creation of the world. Such a strong impression did that which was divine in Christ make upon John, who was daily in his society and leaned on his bosom, that to his thought it became personified, and is represented as a person. Not only so, it absorbs into itself the personality of God on the one hand, and of Christ on the other. The whole being of God is absorbed into the Word. "The Word was God," or, as it may be rendered, "God was the Word."

On the other hand, the personality of Jesus, otherwise so clearly asserted and implied, is lost sight of, or more strictly, perhaps, made the tabernacle, or dwelling-place of the Divine Word. "The Word was made flesh, and dwelt among us." And the person thus endowed seemed so manifestly conversant with God, and was so exalted in our sight by that manifestation of God's presence, that he seemed to be with God as an only son with his father.

In the same strain he says afterwards: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Here the degree of intimacy which seemed to subsist between Jesus and God is expressed by an allusion to the manner in which the Jews sat, or rather reclined, at table. Each leaned over the bosom of him who was placed at his left hand. To be in one's bosom, then, in Oriental phrase, means to be on terms of the greatest intimacy.

From that intimacy came forth to mankind a more perfect knowledge of God. "He who is in the bosom of the Father hath declared him." From that greater intimacy of Jesus with God, and greater knowledge of him, his character, mind, and will, came forth Christianity, as superior to Judaism as was the knowledge of God possessed by Jesus to that possessed by Moses. "And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."

To the same effect he writes in his old age: "And we know that the Son of God is come, and hath given us understanding, that we might know him that is true; and we are in him that is true through his Son Jesus Christ. This is the true God, and eternal life." Such is the function which John attributes to Jesus as the Revealer of the true

God. To be in God, in the highly figurative language of the Apostle, is to know God, to believe in God, to trust in God, to obey God.

In the same direction follows Paul. He compares the knowledge we have of God, through Christ, and God's presence in Christ, with the shining of the face of Moses when he came down from the mountain. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." As the light which first shone out of darkness at God's command revealed the Creator in his works, so he shone out a second time to make a clearer revelation of himself through the person of Christ, in his supernatural character, words, and works.

Lastly, Peter, in his First Epistle, takes the same view of Christ, as the means by which our faith in God is strengthened and increased. "Who verily was foreordained before the foundation of the world, but appeared in these last times for you, who by him do believe in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God."

Thus the writers of the New Testament are unanimous in declaring, that faith in Christ has nothing to do with his nature ; it is faith in God through Christ, — the more clear, definite, and efficient revelation made of him by Jesus, than had been made by nature or the Mosaic dispensation. As Jesus said himself, "Verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life."



## SWISS CHURCHES AND CATHEDRALS.

A LETTER FROM A FRIEND, DATED LUCERNE, SWITZERLAND,  
AUGUST 3D, 1855.

IN fulfilment of a remembered promise, I write you some slight account of the cathedrals and church buildings of Switzerland.

To the traveller on the Continent who makes frequent pilgrimages to its far-famed ecclesiastical fabrics, churches and cathedrals will seem mighty hieroglyphics, that contain the whole history of the life-spirit of the men who built them. For example: when one gazes upon the cruciform shape of many of the churches, or stands before the high altar fitted for the celebration of the mass, as at Berne, Freyburg, or Lucerne, or looks up to the horsed statue of Saint George, with the long red-sandstone spear piercing the jaws of the dragon, or Saint Christopher just *vis-à-vis*, which adorn the front of the cathedral at Basle, he sees at once that the heads that planned, and the hands that fashioned, nave and transept, altar and saint, had faith in the ritual of Rome and the legends of the Church.

Or when a stern simplicity pervades the structure, and there is no ornament, no picture, no saintly statue, no chapel or shrine, — or when, as at Berne, artists have represented the Pope as grinding the four Evangelists in a mill from which issues a number of wafers, which a bishop collects in a chalice, — we discern traces of an altered mood, and of the great fact of Luther and the Reformation.

Here Erwin of Steinbach, who wrought with so divine a hand at Strasburg, and left in carved stone his strain in

the great anthem which the generations have sung through the aid of their Minster, has been at work; and there, men who had no notion of the Beautiful, little of the consecrating faith and the clear sight that proclaims the architect, wrought with no eye to nature or to art, — and so have failed. And so these churches and cathedrals are stone histories of the generations that built them.

Again, they are bound up with the history, not only of the Swiss Cantons, but also, in a more limited degree, with that of all Europe.

At Brieg stands the Abbey of Königsfelden, founded by a mourning wife and daughter, five and a half centuries ago, to mark the spot where, by the assassin's hand, fell Albert, Emperor of Germany, dying in the arms of a passing peasant girl, — an abbey built with the price of blood, with the confiscated treasures of the thousand victims sacrificed to the remains of the imperial dead, in whose vaults lay long the nobles that fell in the bloody fight of Sempach. "Woman," said a holy hermit to Queen Agnes, "God is not to be served with bloody hands, nor by the slaughter of innocent persons, nor by convents built with the plunder of orphans and widows, but by mercy and forgiveness of injuries."

Just under the shadow of the Rigi, in a narrow, green lane overhung with trees, stands a rustic chapel which marks the spot where, according to the Swiss belief, Tell shot the tyrant Gessler.

In the church of St. Martin, which looks down upon Vevay from amidst trees and vineyards, bereft of worshippers in winter, lie four exiled men, who died with a price set upon their heads as traitors, — Ludlow the regicide, Broughton, who read Charles Stuart's death-sentence, Love, and Cawley.

In the church at Aubonne stands the statue of Duquesne, — brave Admiral of France, conqueror of De Ruyter, and terror of the Turks, — here exiled by the revocation of the Edict of Nantes, because he would not forswear his faith, — whose body Louis XIV. long refused to the son.

Here is an emperor's tomb, and there a gift of Charlemagne, — trophies won from the Saracen, and soiled banners torn in the fierce fight at Sempach, or Morgarten, where Swiss and Austrian wrought out with sword-blades the problem of Cantonal liberty ; shrines of some famed saint, ornaments of every age, crosier, crook, and helmets, trophies of priest and noble, — waifs out of the great Past cast upon the shore of the Present, for its children to read and ponder.

The general remark may be made, that neither in plan nor detail have Swiss churches much of the æsthetical. For the most part they are plain and commonplace, and the cathedrals are vastly inferior to their German neighbors. Exceptions in detail there are, as in the Gothic parapet and grand entrance of the cathedral at Berne, or the interior of that at Lausanne, and in single statues, or buttresses or towers ; but in general, Swiss church art is unæsthetic.

Whether it be that the presence of the Alps fettered the builders' aspirations, so that no high church-spire rose because the mighty pinnacles of the mountain made them hopeless of equalling, and caused them to hold as nothing tower and buttress and soaring arch by the side of the Shreckhorn, the Aarhorn, and the Eigher ; or whether the builder had not wherewith to build (though that is hardly possible, since the structures often lack no appearance of cost, and are large without grandeur, and have extensive ornamentation without taste) ; or whether constant contact

rendered perception callous, so that there was no eye to see and no hand to reproduce something of the soaring and the grandeur of the mountain-peak ; and the voice of the waterfall, and the hoarse murmurings of restless, rock-riven mountain-streams, and stern, swift onset of the avalanche, gained no audience among the mountain dwellers, and there was no eye for the sunset-tinted snow and the deep, pure blue of the glacier, we know not. Let the wise man decide why Switzerland and the Alps have produced no great builder, poet, or painter.

The locations of the cathedrals, for the most part, are exceedingly well chosen, usually situated apart upon an eminence overlooking some city, river, or lake. Thus at Basle, the old red-sandstone cathedral rises towering above the houses of the town, and just behind it, down at its hill-base, rush the turbid waters of the Rhine. Here, to the left of the high altar, is the dust-covered tombstone of the great Erasmus, — a simple marble slab, with a brief inscription. In a neighboring library reposes a volume of his "*Laus Stultitiæ*," with marginal caricatures by Holbein, so humorous that Erasmus is said to have laughed himself out of a fit of sickness on seeing them ; both work and workman forgotten, save by the pilgrim to the shrine of the mightiest intellect of his age. We asked a workman, who stood within ten feet of his grave, where Erasmus was buried, and he could not tell us. On the south side, and overlooking the Rhine, are the cloisters where Erasmus used to walk and meditate, now paved with tombstones of aristocratic burghers, and its walls adorned with funeral tablets, where lie buried the Reformers *Æcolampadius*, *Gyrnæas*, and *Meyer* ; and now in the summer time the children of the town come here to play their games.

At Zurich, looking down upon the lake, and southward

towards the high, woody hills over which Zwingli led his followers on that fatal day when the men of Zurich fled before their neighbors of the Forest Cantons, and their leader fell beneath the hand of a soldier, refusing to call upon the Virgin and the Saints, stands the cathedral from whence the Reformer thundered forth his anathemas against the vices of his age. At Lucerne, the cathedral overlooks the lake, having before it Mons Pilatus, fabled dwelling-place of the sorrowing soldier who crucified the Great Master at the behests of an infuriated Sanhedrim; behind it, the Rigi and the mountain-encircled waters of the lake. At Berne, the Minster stands upon a lofty terrace, at whose base flow the waters of the Aar, commanding an extensive view of the distant range of the snow-capped Bernese Alps. At Geneva is the cathedral of St. Pierre, overlooking the lake, from whose pulpit John Calvin, for some time a homeless fugitive from the inquisitors of Rome, issued his decrees, ruling "the fierce democracie" with a rod of iron, punishing, according to his Draconic code, adultery with death, violation of the Sabbath by a public admonition from the pulpit, limiting a dinner for ten persons to five dishes, waging war against plush breeches and such like vanities, exposing the gambler in the pillory, with a pack of cards tied round his neck. The present canopy of the pulpit is the same under which he preached. The Minster at Freyburg, a handsome Gothic edifice, is chiefly noticeable for a grotesque bas-relief over its main portal, representing the Last Judgment. In the centre stands St. Nicholas, and above him is seated the Saviour; on the left hand an angel is weighing mankind in a huge pair of scales, not singly, but by lots, and a pair of imps are maliciously endeavoring to pull down one scale and make the other kick the beam; below is St. Peter, ushering the good into Paradise.

On the right hand is the reverse of this picture, — a Devil, with a pig's head, is dragging after him by a chain a crowd of the wicked, and carries a basket on his back, also filled with figures, apparently about to precipitate them into a vast caldron suspended over a fire, which several other imps are stirring. In the corner is Hell, represented by the jaws of a monster filled up to the teeth with evil-doers, and above it is Satan seated on his throne.

The parish churches of Switzerland have even less of the æsthetic about them than the cathedrals. They are usually small, left in bad repair, and in the Catholic Cantons disfigured by a tawdry ornamentation which apes the Italian, without possessing its finish. Their location is often picturesque, high up under the shadow of mountains, where the Alpine herdsman catches echoes of the bells at mid-day, or learns the hour when the villagers in the vale below him are at their Sunday worship ; sometimes on the deltas formed by a mountain-stream, close by the borders of the lake into which it empties ; often in the midst of villages, whose houses seem to cling to them, as if, though inanimate, they felt that there was safety in the outward and visible resting-place of the Church. Sometimes they serve as storehouses for the village fire-engine.

High up in the Alpine village of Andermatt, where a six months' winter must be encountered, stands a village church, its pavement-stones thrown into confusion by the frost, and time-worn ; its seats black and decayed, its walls discolored by the dripping water, its tawdry pictures contrasting strangely with the squallidness around, its aspect dreary and uncomfortable, and yet with the burning censer before its altar, and its door always open to the worshipper. And yet, by contrast with the houses of the village, this church has a regal splendor about it ; and here, as every-

where, the Romish Church takes into its service the æsthetic element as developed among its followers, and makes art, rude though it be, aid it in its ministrations. At Lungern is a little church, perhaps twenty feet by forty, with projecting portico, rough board seats, and stone steps leading to the gallery, perhaps two feet wide, without a balustrade, a few daubs of the Virgin and a favorite saint, with faded altar ornaments, and a general aspect of poverty and neglect; and this church is to some extent representative.

In the parish church at Sachseln repose, or rather stand, the bones of Nicholas Flue, a patriot Swiss, who allayed the dissensions which threatened to destroy the Helvetian Republic, spending the flower of his life as a hermit in a distant Alpine valley, whence he issued to advise his countrymen, and honored at his death as a saint. His skeleton stands behind the high altar in a glass case, and is shown for a trifle to the inquisitive traveller. It is covered with jewels. There are rings upon the fleshless fingers, bracelets upon the wrists, glittering stones shining from the eye-sockets; gold and silver ornaments cover the joints; from the ribs hang several military insignia, and a jewelled cross occupies the place of the heart; and so this grinning, ghastly skeleton, thus bedizened with silver and gold, stands blackening and mouldering from year to year, — a bitter satire upon worldly pride and fopperies, fit text for a sermon which it were well for all men to hear.

In one of the parish churches at Lucerne, in the broad aisle, stands a black painted coffin, against which the dresses of the peasants brush as they pass on towards the high altar, — a “memento mori” that, no doubt, discourses eloquently in its silence about “Death and the Judgment.”

It would be a pleasant task for us to record, had we time, some of the minute details of Swiss church art, and

the concomitants of the "Houses of God" in certain of the Swiss Cantons. Every traveller must have noticed the grotesque appearance of the churchyards, the tombstones with coats of arms and heraldic devices painted in great profusion upon them, sadly out of place among professed republicans, so that these "God's acres" seem like tented fields, with the planted banners of a host, that, bound in sleep, wait only for the war-cry of their leader to rouse themselves and bind on their armor for the fight. Every traveller in the Catholic Cantons must have seen "the bone-houses destined to receive skulls and bones which, after lying a certain number of years below ground, are dug up to make room for others; and having been labelled with the names of their owner, are laid out for show on shelves in the bone-house."

Some of these houses have an historical value, as, for instance, that which contained the bones of the fifteen thousand Burgundian soldiers of Charles the Bold, who fell in 1476, in the bloody fight of Morat.

According to Byron, the Swiss postilions used to steal the bones, to sell them for knife-handles; and in 1798 the building was destroyed by the Burgundian soldiers in the French army, who were anxious to efface the record of their ancestors' defeat.

Another distinctive trait of church building in Switzerland are the chapels, which one finds scattered through the Catholic Cantons. They usually mark some place famous in Swiss history, as Tell's Chapel, built upon the steep shores of Lake Lucerne, on the spot where Tell is said to have leaped from Gessler's boat, and where mass is performed once a year in presence of a congregation who come there by water; sometimes a battle-field, sometimes a place of treaty, or a good man's house. They are gen-



erally fitted up in the simplest manner, with rough altar ornaments and a few prints, and, in the neighborhood of towns, are much frequented.

Just outside the northern wall at Lucerne is one situated in a pleasant orchard, reached by a pathway, which, as we passed at night, we found occupied by kneeling women, who, in the darkness and silence, seemed at least to be in earnest communion with the things of Heaven.

Of other ecclesiastical buildings we have not time to speak at length ; — of the Abbey of Saint Maurice, founded in the fourth century ; of others, which, from residences of idle devotees, have been converted into hospitals or insane asylums ; of the Abbey of Einsiedeln, high up among the Alps, with its black image of the Virgin, to whose shrine, in 1700, there were 202,000 pilgrims ; of that of St. Gall, “ which was the asylum of learning in the Dark Ages, and the most celebrated school in Europe between the eighth and tenth centuries, whose abbot thought it no disgrace to sally forth with his one hundred monks of the Benedictine order, sword in hand and helmet on head, backed by their two hundred serfs, when the convent was threatened by ungodly laymen ” ; of the little shrines by the way-side, with their faded flower-wreaths ; and of the convents, half church and half hotel, situate upon the Alpine passes.

N. H. C.

---

“ So long as a belief in propositions is regarded as indispensable to salvation, the pursuit of truth *as such* is not possible, any more than it is possible for a man who is swimming for his life to make meteorological observations on the storm which threatens to overwhelm him. The sense of alarm and haste, the anxiety for personal safety, unmans the nature, and allows no thorough, calm thinking, no truly noble, disinterested feeling.” — *Westminster Review*.

## A LAYMAN'S LETTER TO HIS PASTOR.

[As we had some knowledge both of the writer of the following letter, and of the person to whom it was sent, we have obtained leave to publish it, believing that some of its suggestions may be useful in a wider sphere than that at first contemplated. — Ed.]

—————, September, 5, 1855.

TO MY MUCH RESPECTED PASTOR :—

The conversation I had with you the other day, in your study, left a painful impression on my mind. Every time I have recalled it, I have resolved to express my thoughts to you in writing,—a purpose I mean now to fulfil. You are suffering under a morbid anxiety about the discharge of your professional duties, and make your work vastly harder than it need be. More than this, your labors would bring forth better fruit, both to yourself and to your parish, if you would take them more easily. In the freedom of a true friend, I wish to state the case to you.

When you became my minister, three years ago, I asked myself, "How long will it be before clerical anxiety will sap that fine healthy flow of good spirits?" Ten years, I believe, was the time I fixed in my mind. I remember the whole ministerial life—seventeen years—of your predecessor, and the last half of the professional career of *his* predecessor. They both broke down by fretting in the harness. The demands—real or fancied—made upon the clergyman are greater in these days; but I thought you might hold out a decade of years. The harness seems to trouble you worse than your predecessors, and you are on the swift road to utter prostration. I pray that you may see this.

Presuming a little on the score of my age, I shall be pardoned, I know, if I speak somewhat *ex cathedra*, and the pew exhorts the pulpit. I beg of you to sit down calmly in your first leisure hour, when you have time enough to survey the whole field of your labors, and draw a straight line between what you can do and what you can't do, between what you ought to do and what you are under no obligation to do, between what you *are* responsible for and what you are *not* responsible for. Some one wrote a treatise on the "Limitations of Human Responsibility." I never read it, and do not know whether there is a chapter addressed to clergymen. But there ought to be. Providence assigns to no child of man more than he can do healthily and cheerfully. A clergyman must make this a matter of conscience. Indeed, this is the chief field for the exercise of a clerical conscience. If a business man should use his conscience in his affairs, so should a minister in *his* affairs. What am I bound to do, and what am I not bound to do? How few of your profession have settled that question! How few, accordingly, have a clearly defined, serene, and cheerful view of their duties! How many fret their life away under the impression that they must do everything, and everybody's sins will be laid at their door. As if we lived under a dispensation that requires a scape-goat! Such an over-estimate of their sphere is as immodest as it is destructive. I remember you said the other day, that "after all, this life of Sidney Smith, which everybody is now reading, does not present a very high type of clerical character." I quite agree with you. At the same time I must add, that a man so enormously charged with animal spirits must be judged by no ordinary rules; and I cannot help looking with some respect upon a Church which permitted him to retain so

much of his natural bias. Had he been pastor of one of our Puritan churches, it had all been taken out of him in a little while, and the poor man would have died broken-hearted.

You spoke the other day of "the terribly exhausting effect of continually writing sermons." I pondered those words as I walked home. I mean to place myself in the confessional, and make a clean breast. You will absolve me if I sinned. I was shocked at your words. "Terribly exhausting" to stand up and proclaim the good news of salvation! A message of pardon and peace to guilty men, — one would think it would be a joyful and grateful service to deliver that. I will go on to tell you what else I thought. What makes preaching so exhausting? Is it not the constant strain to get hold of something striking and new? You know I am incapable of casting any reflections upon you personally. You are surrounded by clerical examples. You must be measured by a certain clerical standard. You are more or less consciously in the race of clerical competition. The professional feeling which all your brethren have I now point to. I believe it is false, injurious to the preacher, and full of mischief to the hearer; — false, because it supposes the people demand something striking and new in every sermon; injurious, because it frets out the preacher's life in the hunt after something beside the plain message of the Gospel; full of mischief, because it begets itching ears, fondness for new conceits, and leaves souls to perish for lack of the pure bread of truth. The style of preaching which has crept into the pulpit through the Lyceum, like a broadcloth sailor through the cabin window, I hope will soon have had its day. I am acquainted with a pretty large circle of laymen, with whom I talk on religious subjects; and they are not all old

fogies ; for many of them are our most sensible and estimable young men. When they go to church, they wish to hear anything but what some circles call " a great sermon." Good sense, good taste, and a heart warmed by close contact with the mind of Christ, — these are the best things, and the only things really needful. The general progress of the age is bringing all in our congregations to see this. An intelligent panel of jurors want nothing but the simplest statement of the case, flowing from native good sense, and appealing to the common instincts of the human heart ; and in proportion to the solemnity of the case, rhetoric and flourish are impertinent.

You seemed to regret my advice to exchange less, and thought I was making your lot harder. No, sir, not harder, but easier. Exchanges give your people the most elaborate and rhetorical, and therefore the least religious and useful, sermons preached in your professional circle. Exchanges give your people a craving for mere intellectual excitement in the pulpit. Exchanges bring you into the prevalent style of preaching, and dissipate a quiet and religious frame of mind in the attempt to find something to suit the taste which you have created. If I speak plainly and decisively, it is because I have carefully observed the case, and know whereof I affirm. One sermon a fortnight, produced by continual nervous anxiety from a man's brains, will wear him out vastly quicker than two sermons a week flowing genially from his heart. So much for the preacher. Now for the different effect on the hearer. Compare a man's going to church under the stimulus of an anticipated intellectual treat from the celebrated Rev. Dr. So-and-So, and going expecting to hear a sensible and devout sermon from his own pastor ! The difference is like that between the fragrance of the meadow and the concentrated odors of a confectioner's shop.

One other point you and I saw in somewhat different lights in our conversation the other day. You expressed extreme reluctance to preaching to your people about giving money to benevolent objects, especially since you feared they found it hard to pay your salary. I need not say how much I respect your tenderness for the feelings and interests of your parish; but now that I have undertaken to preach to *you*, I must go on and finish my sermon, comforting myself with the thought that you are an advocate for the "liberty of prophesying." You live in a world of ideas and sentiments, and you think it will seem coarse and vulgar to talk in the pulpit about such material and common things as dollars and cents. Now on this point, as well as that relating to your salary, you are mistaken, and often inflict upon yourself a needless and pernicious anxiety. Your people do not live in an ideal world, and are not pained by any descent from the abstract and absolute to the palpable and concrete. The necessities of their lot make them conversant, for the most part, only with the material and the useful. Him they will like the best for their preacher, and get most good from, who uses their language, and plainly speaks of those things which necessarily occupy many of their thoughts, and constitute the chief of their trials. Truly, it seems to me that this is a point which a minister of the Gospel, in this age of the world, should meet with the utmost plainness and faithfulness,—our responsibility in the matter of dollars and cents. May we not, must we not, exercise our religion in dollars and cents? and this whole business of charity, of giving seventy-five cents to one object, and seventy-five dollars to another, is there no need of investing that act with the holiest sanctions of religion? If the pew could speak to the pulpit on this point, it would say: "Come out

boldly, and tell us just what you want. Name the sum which you think we must give for the proposed object, and then do your best to get it from us. We shall honor your plainness and directness ; and then as to giving, — Heaven knows we pay away money so many times for vain and selfish uses, that we shall be glad to have the act now and then encircled and lifted up by higher and holier aims." Of one thing I am sure, — spiritual progress may be marked, not by divorcing religion from giving dollars and cents, but by making the giving of dollars and cents a sacrament.

And then as to your salary, you are again unnecessarily anxious. It is not a hard matter to raise it. But suffer my plainness in saying, that, should it become a hard matter, no one thing will so much contribute to this as the course you are now pursuing. Educate your people to the *habit* of giving often and generously for good objects, and your salary will be but a drop in the bucket ; make no appeals to their philanthropy and benevolence, and a miserly selfishness will creep over them, and your salary will be the last ounce to break the camel's back. I have often talked upon this point with your Deacon, good old — —, the collector. You know his habits of observation, and can have no doubt of his warm affection for you. I remember his saying to me, that he uniformly found the taxes were paid most cheerfully in those years in which the pulpit had presented the most frequent calls for charity, and years of excessive grumbling marked the remissness of the minister. It is usual to end a sermon with an exhortation, and therefore I say, Do not make it hard work for us to pay your salary by any false delicacy in appealing to the charities of your parish. For one, I hope that every good cause that comes before the public

will be maturely considered by you ; and if it be one which in your unbiased judgment we ought to aid, that you will give us an opportunity to aid it, and will enforce the duty of our aiding it. Train our charitable sympathies and affections, and our faith can remove mountains ; neglect them, and molehills will become mountains.

And now, my dear Pastor, if I have freely written upon the topics embraced in our conversation, I know you will not think I have done this unkindly. I shall make no professions of my strong attachment to you as my minister. You know my heart. It has grieved me to find you so anxious in your profession, and thus in danger of running on the rocks where so many have been shipwrecked. That the pleasant relation we now sustain to each other may long continue, it is essential that you work genially, cheerfully, hopefully. Accept the well-meant advice, and sincere prayers for your health and usefulness, of your parishioner.

---

---

## THE FAITH OF THE UNIVERSAL CHURCH.

UNITARIANISM, in all its essential points, was not only the faith of the Primitive Church, but is now the faith of the Universal Church,—the faith of all Christians in every region of the globe. True, some will ask, has not this sect been everywhere spoken against? Have not Unitarians in almost all ages, since the days of the Apostles, been denounced as heretics? Have they not been debarred from Christian fellowship, and denied the Christian name? Do they not, as a matter of fact, differ widely in



many important particulars from Christians of other denominations? And do they not comprise, even according to the highest estimate, a very small minority of the Christian Church? How then can it be pretended that theirs is the faith of the Universal Church?

The facts implied in these inquiries may all be admitted. Unitarians have been denounced and classed among heretics. They have been disowned among their brethren, and deprived of Christian sympathies, and excluded from Christian privileges. There are important differences between themselves and other Christian denominations; and, it is true that they constitute but a small minority of those who profess the Christian faith. But, notwithstanding the seeming contradiction, the assertion may be made, and what is of much greater consequence, it may be conclusively proved, that the faith which they profess is the faith of all Christians.

This shall be our starting-point, — the faith of the Universal Church is the faith which the Universal Church receives.

If the proposition should be regarded as a mere truism, no matter. It would serve the purpose for which it is intended equally well. It cannot be denied, without involving in the denial the manifest contradiction, that there may be a universal faith which is not universally received among Christians.

Let us then apply this test, and observe the results that must follow.

And, first of all, it may be remarked, that there is no such thing as a universal faith, unless it is found in our own communion.

How full is the world of differing and contending sects! Will any one make the absurd pretension that the faith of

either of these is universal? or, what is no less absurd, that all agree in those respects in which they differ? Is the faith, which by way of distinction has been termed Evangelical, everywhere received among those who have assumed to themselves the name Evangelical? Is it not a fact, that one sect rejects what is believed by another, until, when you have completed the round, you find that every portion of it has disappeared? And what, then, has become of the universal faith? But let us look at this matter a little more closely.

There are some divisions and denominations in the Christian Church that style themselves catholic or general, and therefore claim to possess, exclusively, the catholic or universal faith; as the Church of Rome, for one. But how is this claim established? In a way the most easy in the world. It is simply by excluding from the pale of the Christian Church all who differ from them; and then, of course, they become the Church Universal, and profess its faith. Such a mode of proceeding might answer the purpose very well, if all others would agree to it. But as these others will still claim to be Christians, and with very good reasons, notwithstanding they are not admitted within the pale of particular communions, we cannot allow that any one of these exclusive bodies of Christians comprises the whole Church, or possesses a monopoly of all religious truth. Thus, Romanism is not the universal faith; for we know, as a fact, that all Christians do not receive it. The same may be said of Lutheranism, Calvinism, Arminianism, and all such distinctions of doctrine. And from this it follows, that the universal faith is not to be found among Episcopalians, Presbyterians, Methodists, or any such distinctions of sect. There are, undoubtedly, many things in the Gospel of Christ which all believers hold in common;

but they cannot be these which distinguish in this manner one class of Christians from another. The universal faith cannot belong exclusively to any party or sect.

Queries may here be suggested, and objections may be interposed.

It may be asked, "Is not the case the same with those who call themselves Unitarians as with all other sects?" And the correct answer is, that in a strict and proper sense they are not a sect. They do not claim to be a sect. They do not desire to be so regarded. Their principles will not allow them to become a sect. If they were so, then indeed they would occupy the same position as others, and they would have a sectarian faith. The word sect implies division. It denotes a portion cut off from the Church. Unitarians have never cut themselves off, and they do not deem it possible for others to do it, on the supposition that they really belong to it. They constitute a denomination, because they have a name; but they are in the Church, and of it, and have common interest in all that pertains to it. And no man can deprive them of their right and privilege. The reason why they are not a sect will become still more apparent as we proceed.

But have they not peculiarities as well as others? And do they not differ from others as much as others differ from them?

Certainly, they have peculiarities; and the same difference no doubt exists in one case as in the other. But there is an important distinction to be observed. Unitarians differ from others, not in regard to what they believe, but in regard to what they disbelieve. The faith is that of the Universal Church; the doubt, dissent, denial, is all that is partial or peculiar. And here let another distinction of no less importance be taken into view. Unitarians do not

constitute themselves the Universal Church, and do not claim to be in possession of the universal faith, by excluding all who differ, but by receiving all, and by recognizing this faith in Christians of every name.

And now, having applied the test to others, in this negative kind of argument, let us apply it in a more positive way to the leading articles of our faith, and in a more direct relation to our subject.

1. In regard to the nature of God.

We believe that there is one God, the Maker of heaven and earth ; infinite in wisdom, and power, and love.

And is not this, likewise, the belief of the Church Universal ? Is there a sect in all Christendom that would class this among heresies, or that would withhold its assent from the same proposition ? Many, indeed, would be disposed to add to it, that this one God “exists in three co-equal persons, Father, Son, and Holy Ghost.” But that would be Trinitarianism, which is not the faith of the Universal Church.

2. In regard to the character and office of Christ.

We believe that “Jesus is the Christ, the Son of God” ; that he was sanctified and sent of God ; and that he came on an errand of mercy, and with a message of love from Heaven to men. We believe that his doctrine is divine, because he spoke the words of God, and that it is of vast importance to the happiness and welfare of mankind.

What is there heretical in this ? What other class of Christians can be found who do not believe the same ? But some contend that Christ is also God, — the same as the Being who sent him. They can do so, if they will ; but they will find many who will dissent. Such a doctrine makes not a part of the faith of the Universal Church.

3. In regard to the Holy Spirit.

We believe that "God is a spirit," that he is ever near us, and "worketh in us both to will and to do."

Is there any class of Christians who will dissent from this? If not, then in this respect also ours is the universal faith. But it is often argued that the Holy Spirit is only one of three Divine persons, who make up the Godhead, — one of the three distinctions in the Divine nature, — and therefore only a part of God. All Christians, it is needless to say, do not receive this doctrine, and therefore it is not a part of the universal faith.

4. In regard to human obligations and responsibilities.

We believe that men are bound by all their relations to God, and by all the blessings and enjoyments of the present life, and all their hopes in regard to the next, to serve and obey him; and we believe also that they will be held accountable to God for the manner in which they fulfil these obligations.

So likewise do all Christians believe. Where can any one be found who professes anything different? But some will say, in addition to this, that men will be held responsible for actions which they did not perform, and which they could not control; and that the penalty of every transgression, to all save the elect, is endless and unutterable woe. But this is Calvinism, and there is reason to rejoice that such a faith is far from being universal.

5. In regard to human sinfulness.

We believe that all men are sinners in the sight of God and that sin is the greatest evil which has afflicted our world.

And where will you find a Christian who believes differently? But some will talk of imputed sin, and total depravity, and hereditary guilt. That, however, is the faith of only a part. It is not like our own, the faith of the whole Christian Church.

6. In regard to the means of deliverance.

We believe that among other moral influences, the death of Christ was designed to produce an important effect.

Such, too, has been the general sentiment among Christians, from the origin of the Gospel dispensation. But many have attempted to explain in what way the death of Christ becomes efficacious in the salvation of the sinner; and they talk of a literal sacrifice, and equivalents, and a purchase, and a ransom, and a way to "appease the wrath of God." But whenever they begin to do this, they meet at once with dissent, and very soon find that the particular faith which they profess is not that of the Universal Church.

Illustrations of this nature might be very much extended, but these will doubtless be sufficient for the purpose in view. They will explain in what sense it is, that ours is the only universal faith, while, at the same time, they prove the fact. They will serve to show how and why it is that we do not acknowledge ourselves to be a sect. We hold to nothing as fundamental which is not received by the whole Christian body; and we believe all things which are thus believed by the whole Christian body. We belong, therefore, to that body by the very nature and extent of our belief, and no act of exclusion on the part of man can separate us from it. We are the Church Universal. We cannot be made a sect so long as we retain our present position and principles.

This position is pre-eminently a safe one. Those cannot be greatly in danger who believe what the entire Church believes, and who reject only what, by one party and another throughout the entire Church, is rejected. So far as relates to the actual experience of Christians, Protestants have been able to find sufficient support in the doctrines which they have learned, and in the influences which

have been imparted from the pages of the Gospel, without regard to any of the peculiarities of Romanism; Dissenters, without reference to those of Episcopacy; Arminians, without reference to those of Calvinism; and Unitarians, without reference to any of the peculiarities of all combined. What has always proved sufficient in all times of need may surely be trusted for time to come.

But here the question may be asked, What are we then contending for? If Unitarianism is the faith of the Universal Church, what is the need of having any controversy about it? What is the object or advantage of doing anything with respect to it? And the answer is, We are contending for just what Paul, and Peter, and all the preachers in the early Church contended; that is, the removal of all corruptions, and the preservation of a pure Gospel. We are contending for it, because we hope that, by restoring the Church to its purity, we shall be able to do something towards increasing its power. We are contending for it, because we are desirous of breaking down the barriers which separate believers, one from another, and to put an end to the spirit of exclusiveness and intolerance which has so long and so extensively prevailed among them. We are contending for it, because we have our own work to perform in the moral renovation of the world, and we can perform it best in our own way.

But why do we go by ourselves? Why do we form a separate organization? Why do we seek to gather distinct congregations? Why do we labor to advance our cause by means of denominational agencies? Simply because it is a matter of necessity. Our work must be done in this way, or not done at all. We cannot co-operate with others, in this respect, for they will not allow us. The man who is not permitted to enter his neighbor's house,

must build one of his own. Those who are obliged to remain outside must occupy themselves as best they can, so long as they are unable to participate in the work or enjoyment of those that are within. It is by no means necessary that they should remain idle, and it is no good reason why any should relax their efforts in their Master's service. Paul and Barnabas parted company because they could not agree to labor together; and one set out in one direction, and the other, in a different; but neither was neglectful of the important trust committed to his charge. Thus let each denomination be faithful in its own particular sphere of duty. And the way will at length be found open, by which all will gain admittance into "the general assembly and church of the first-born."

A. D. W.

---

## INFORMAL RELIGIOUS TEACHING.

THAT all men have within them the seeds of religious principles has been asserted again and again. But within many those seeds are dormant, and may so remain, like the grains of wheat buried with an Egyptian mummy. Thankful should we be, that sun and rain from the myriads of churches throughout the world give life and growth; thankful for pulpit words, and appointed times of worship, which keep alive the flame once kindled, and often

"Kindle a flame of sacred love  
In these cold hearts of ours."

But it is to be doubted whether this beaten track of what may be called "Formal Religious Instruction" is God's favorite path to the hearts of his children :



" He moves in a mysterious way,  
His wonders to perform ";

and is often nearest when we least look for him ; and coming thus unexpectedly, his love conquers, when year after year we might not receive him in the familiar methods of his approach.

A friend at our side suddenly falls, and we are forced to acknowledge, with awe and submission, the Power which called him away. A noble deed sometimes makes the tears start up into our eyes, and we feel that man is capable of something glorious. The sight of a beautiful flower awakens our reverence for God in his works. A sentence which meets our eye, or a little, simple act of every-day life, touches a chord which carries our thoughts back through our heedless life, till the contrast between the innocent child and the cold, worldly man comes up too vividly to be endured, and we fall on our knees, crying, " Lord, take away our hearts of stone, and give us hearts of flesh " ; and we never afterwards stand as we stood before.

All this experience we can easily describe ; but how these feelings stir our hearts at certain times, when at others we should not be moved, or in what way the feeling moves us, we can no more tell, than how a little seed hidden in the ground bursts into life. It is as if a mysterious voice whispered the " open sesame," and the doors of the treasure-house flew open.

The more we listen to such warnings, the more our ears become capable of hearing them, till at last we may find that the very air we breathe is loaded with them, till at last we may feel as if we lived with God's arms constantly about us, and we need only walk steadfastly on, yielding to the gentle pressure on either side, which keeps us in the path. The more we sympathize with another, and the

more our character is like his, so much the more are we capable of understanding his words and acts; and the more we make ourselves like God, pure and noble, the more clearly can we read his teachings in the little events of life. "Blessed are the pure in heart, for they shall see God."

This informal mode of instruction has been underrated. It seems to be quite as efficacious in its place as public worship. Did not Jesus draw some of his most important lessons from an inspiration felt not in the hour of formal worship?

Let us not slight the wayside lessons of life. They come directly from God, and we should yield ourselves to their influence.

To the young especially these warnings come. As we advance in life they are too often heeded less, and therefore gradually cease; but when life first begins to be realized, then their visits are most frequent; and then their influence is most needed. Will you not listen to them? — you who are just beginning to feel that life is earnest and real and deep? — you who do not yet know perhaps what it is within you which every day expands, and which needs more of God's great light on your soul?

---

"Is it not manifest to any reflecting mind, that the *profession* of Christianity could not possibly be made of any account, except in times and under circumstances in which there is nothing very high or distinctive in its *practice*? The proper profession of Christianity is its practice; and were that practice based upon an elevated ideal of Christian duty, the inquiry as to a man's profession would be as much out of place as an inquiry respecting a Howard, whether he *professed* a love for humanity, and a desire to promote human happiness." — *Morell's Philosophy of Religion*.

GOD'S METHOD OF GUARDING US AGAINST  
INDOLENT ASSENT.

[SELECTED.]

It is a circumstance very remarkable, that all the Apostles should have abstained from committing to writing (what they must have been in the habit of employing orally) a catechism, or course of elementary instruction in Christianity, consisting of a regular series of unquestionable canons of doctrine, articles of faith duly explained and developed, — in short, a compendium of the Christian religion; which we may be sure (had such ever existed) would have been carefully transmitted to posterity. This, I say, must appear to every one, on a little reflection, something remarkable; but it strikes me as literally *miraculous*. I mean, that the procedure appears to me dictated by a wisdom more than human; and that the Apostles and their immediate followers must have been *supernaturally withheld* from taking a course which would *naturally* appear to them the most expedient. Considering how very great must have been the total number of all the elders and catechists appointed in various places, by the Apostles, and by those whom they commissioned, it seems (humanly speaking) incredible that no one of these should have thought of doing what must have seemed so obvious, as to write, under the superintendence and correction of the Apostles, some such manual for the use of his hearers; as was in fact done repeatedly in *subsequent ages* (i. e. after, as we hold, the age of inspiration was past) in all the churches where any activity existed.

Thus much, at least, appears to me indubitable, that im-

postors would have taken sedulous care (as Mahomet did) to set forth a complete course of instruction in their faith ; and that enthusiasts would never have failed, some of them at least, to fall into the same plan ; so that an omission which is, on all human principles, unaccountable, amounts to a moral demonstration of the divine origin of our religion. And this argument, we should observe, is not drawn from the supposed *wisdom* of such an appointment ; it holds good equally, however little we may perceive the expediency of the course actually pursued. For, that which cannot have come from *man*, must have come from *God*. If the Apostles were neither enthusiasts nor impostors, they must have been inspired ; whether we can understand, or not, the reasons of the procedure which the Holy Spirit dictated.

In this case, however, attentive consideration may explain to us these reasons. God's wisdom doubtless designed to guard us against a danger which I think no human wisdom would have foreseen, — the danger of indolently assenting to, and committing to memory, a “ form of sound words ” ; which would in a short time have become no more than a *form* of words ; — received with passive reverence, and scrupulously retained in the mind, — leaving no room for doubt, — furnishing no call for vigilant investigation, — affording no stimulus to the attention, — and making no vivid impression on the heart. It is only when the understanding is kept on the stretch by the diligent search, — the watchful observation, — the careful deduction, — which the Christian Scriptures call forth by their oblique, incidental, and irregular mode of conveying the knowledge of Christian doctrines, — it is then only that the feelings and the moral portion of our nature are kept so awake as to receive the requisite impression ; and it is thus accordingly

that Divine wisdom has provided for our wants. "*Curis acuens mortalia corda.*"

It should be observed, also, that a single systematic course of instruction, carrying with it Divine authority, would have superseded the framing of any others, — nay, would have made the alteration even of a single word of what would on this supposition have been *Scripture*, appear an impious presumption; and yet could not possibly have been well adapted for all the varieties of station, age, sex, intellectual power, education, taste, and habits of thought. So that there would have been an almost inevitable danger that such an authoritative list of *credenda* would have been regarded by a large proportion of Christians with a blind and unthinking reverence, which would have excited no influence on the character. They would have had a "form of godliness; but denying the power thereof," the form itself would have remained with them only as the corpse of departed religion.

Such, then, being the care with which God's providence has guarded against leading us into this temptation, it behooves us to be careful that we lead not ourselves into temptation, nor yield to those which the natural propensities of the human heart present. For we are always under more or less temptation to exalt some human exposition of the faith to a practical equality with the Scriptures, by devoting to that our chief attention, and making to it our habitual appeal.

And why, it may be said, should we scruple to do this? giving to Scripture the precedence, indeed, in point of dignity, as the foundation on which the other is built, but regarding the superstructure as no less firm than the foundation on which it is fairly built? "I am fully convinced," a man may say, "that such and such an exposition con-

veys the genuine doctrines of the Scriptures ; in which case it must be no less true than they ; and may therefore, by those who receive it, be no less confidently appealed to. Supposing us fully to believe its truth, it answers to us the purpose of Scripture ; since we can *but* fully believe *that*. For in mathematics, for instance, we are not more certain of the axioms and elementary propositions, than we are of those other propositions which are proved from them ; nor is there any need to go back at every step to those first theorems which are the foundation of the whole."

The principle which I have here stated as favorably as I am able, is one which, I believe, is often not distinctly avowed, even inwardly in thought, by multitudes who feel and act conformably to it.

One obvious answer which might be given to such reasoning is, that to assign to the deductions of uninspired men the same perfect certainty as belongs to mathematical demonstrations, and to repose the same entire confidence in their expositions of Scripture, as in Scripture itself, is manifestly to confer on those men the attribute of infallibility. Believe indeed we must in the truth of our own opinions ; nor need it be such a wavering and hesitating belief as to leave us incessantly tormented by uneasy doubts ; but if we censure the Romish Church for declaring herself not liable to error, we must, for very shame, confess our own liability to it, not in mere words, but in practice, by being ever ready to listen to argument, ever open to conviction, — by continually appealing and referring at every step "to the Law and to the Testimony," — by continually tracing up the stream of religious knowledge to the pure fountain-head, — the living waters of the Scriptures.

There is no need, however, to dwell exclusively on the

argument drawn from the possibility of our being mistaken,—a danger which of course each one hopes, in each particular case, to have escaped. There is one decisive argument, perfectly simple, and accessible to every understanding, and especially acceptable to a pious mind, against employing any human statement of doctrines in place of Scripture, as the standard to be habitually appealed to; *it is not the will of God that this should be done*. For if it had been his design that there should be any such regular system of doctrine for habitual reference, and from which there should be, in ordinary practice, no appeal, he would surely have enjoined, or at least permitted (and the permission would have been sufficient to insure the same result), the framing of some such confession of faith, or catechism, by his *inspired* servants themselves, since such a system would have fully answered the purpose in question, with the great additional advantage, that it must have commanded the assent of all who acknowledge the Christian Scriptures. No church, therefore, is empowered to do that which God, for wise reasons, evidently designed should not be done. — *Archbishop Whately's Essay on Undue Reliance on Human Authority*.

---

**THREE ERAS OF CHRISTIANITY.** "The worship of images, which the Iconoclasts of the Middle Ages failed to extinguish, and which it was left for Protestantism to destroy, has long passed away from the minds of the enlightened; but the worship of propositions has been too often substituted in its place. In the next great historical era of the Christian life, we shall get beyond the worship of dogmas, and find that the Church has been unrighteously placing those productions of human reason on a level with the Divine life in its immediate emanation from the Most High." — *Morell's Philosophy of Religion*.

## LETTERS TO AN INQUIRER.

## IV.

MY FRIEND : —

Do not think, from the long interval that has passed since my last letter, that I have nothing more to say, or that I suppose you either satisfied or silenced. Such doubts as yours, and fancied or real difficulties, do not so easily yield. Without imputing to you any wilful pertinacity, I know enough of the force of habit, and of unconscious self-love, to prevent the expectation of speedy or complete success in my attempts to convince and convert. If I can lead you to re-examine the grounds of your scepticism, to look well both at the sources and the influences of infidelity, in yourself and others, something will be gained.

Permit me to help you in this examination, and let it be the subject of the present letter. The position of Christianity among the facts of history, the kind of evidence on which it rests, and the character of the opposition made to it early and subsequently, have been already considered. A glance at the alleged, and so far as we can judge, the actual *causes of infidelity*, may throw some light upon its consistency, and the nature of the task it has undertaken.

It has been common to throw all the causes of infidelity into one, — depravity. Now, beside the fact that all unbelievers have not been bad men, there is the correlative fact that all believers are not good men. If unbelief proves depravity, belief should prove purity and piety. But it does not, and the reasoning either way is not the kind on which I would defend the right or expose the wrong. There is too much depravity among ourselves as nominal



Christians, and too much also of infidelity prevalent in various forms and shades, to authorize us to denounce unbelievers and sceptics, in the gross, as sinners above all men, or to suppose that sin alone, conscious depravity of character or will, is the cause of all these errors.

Still, with the largest charity and the most just discrimination possible, we know, not from observation only, but from the confession of many unbelievers, that depravity in some form is a common foment, if not the chief cause, of infidelity. And in considering the whole matter, allowing all that sceptics themselves allege, we may assign three prominent causes, beginning with the best : Difficulties in religion, real or supposed ; divisions and defects among believers ; a depraved will, or bad life. In other words : The character of Christianity, the conduct of Christians, and the moral state of the inquirer and rejecter.

Taking first the most favorable view, let us see the nature, and test the reasonableness, of that which professes to be "honest infidelity," alleging the essential character of Christianity, the real *difficulties* of religion, as the stumbling-block. Such honest unbelievers we know there have been, and so far from being unwilling to credit it, we should rejoice to be convinced that the greater part of unbelievers are made so by no worse influences. At any rate, if this be your own case, as you have intimated, I desire to give you all the advantage of candid construction and fair inference.

The difficulties of religion, or obstacles to faith, may be reduced to two classes, — the antecedent improbability of a supernatural revelation, indeed, the supposed impossibility, and the contradictions and incongruities found in the records of this revelation. The first of these assumptions has been in part anticipated in these letters, and I

cannot think it necessary to enlarge upon it here. If the first position of all was made at all clear and firm, if Christianity, as a revelation, is or is not a *fact*, sustained by the same evidence that sustains other historical facts, and to be received or rejected on its own merits alone, it is wholly illogical and irrelevant to beg the question, and assume its improbability, even impossibility. It is an enormous assumption for a frail, fallible man, to deny either the power or the disposition of God to communicate with his children directly, and afford them at times other aid than those of nature and reason. It is a strange assertion, too, in view of known facts. Do you not believe that God did, in the beginning, impart knowledge to man, in some direct, super-human way? If he has ever done it, it is not impossible. If he did it for the first man, or the early occupants of earth, as would seem to have been absolutely necessary, it can be easily shown that an equal need existed, and far greater in extent, when mankind had multiplied and become corrupt, proving that reason and nature are insufficient guides, and showing at the time Christ appeared as awful an amount of moral darkness and spiritual death as can be considered. Looking at the character of God and the condition of the world, the probabilities, instead of being against, are all in favor of some new revelation, some gracious and miraculous interposition. The more you weigh this consideration, though you pass others by, the more you study the wants even of the most favored people at that time, and look likewise into your own wants, as a man, a sufferer, a doubter, and a sinner, you will feel the pressing need of just such a religion as the Christian, and your whole nature will cry out for it, as the Jewish people cried for it at the time of its expected advent. In answer to such cries, for the supply of such wants of the

soul, it is *not* improbable, but altogether probable, in harmony with all God's perfections and providence, that he should interpose and grant relief. This he did, "in the fulness of time," and set to it the seal of a divine authority.

But leaving the question of antecedent probability, which after all is a mere matter of opinion and assertion, never rising to the dignity of an argument, let us come to the other objection and cause of unbelief, just named, — the imperfections of the record, the incongruous and sometimes contradictory statements found in the Scriptures.

If you held the doctrine of plenary and verbal inspiration, there would seem to be some force in such an objection. But with any reasonable and tenable theory of inspiration, there is no room for the objection. A written record must be a human work, especially when you take it up in the form of a translation. And to demand that this translated record shall be free from any and all imperfection, to expect that human witnesses and narrators, of different degrees of intelligence and unequal opportunities, acting independently and honestly, will all agree in the very letter, is more than you would expect in any other connection, and the very thing that would raise a suspicion of collusion and invention. It is not reasonable, it is not natural, and the inquirer who stands upon reason and nature should be the last to prefer such a claim.

Most of the alleged incongruities and admitted differences in the different Gospels are capable of an explanation that should satisfy every fair mind. There are other discrepancies which, we admit, can be reconciled only by ascribing them to human nature, and remembering the imperfection of all human testimony. Have you borne this last fact in mind? Are you aware of the fact itself, that the best histories contradict each other, and that many

prominent and recent events rest upon very unequal and contradictory testimony? Take a case adduced by Paley,—the death of the Marquis of Argyle, in the reign of Charles II. Clarendon says that he was condemned and executed the same day. Burnett and others assert that he was condemned on Saturday and executed on Monday. You read these different accounts, and what is your inference? Do you deny that the Marquis was executed at all? Probably not. Yet you ought, if you deny that Christ died in the manner recorded, because Mark says he was crucified “at the third hour,” or nine o’clock, and John says “about the sixth hour,” or twelve o’clock, a difference of time much less than that in the case just taken from English history,—yet the Gospel history must needs be condemned on the same or similar ground. Turn to French history. There are ten narrations of the famous flight of the royal family from Paris to Varennes,—narrations given by eyewitnesses and personal actors in the transactions they relate,—and yet their accounts differ widely and unaccountably. But it has never been disputed, I believe, that Louis XVI. did attempt to escape, at the time and in the manner commonly reported. We may doubt whether even Thomas Paine, then in the Convention, and voting against the king’s death, had any hesitation in believing the material facts. The histories of that period could supply us with abundant illustrations of the same kind. Let me remind you of Whately’s ingenious, and, according to some modes of reasoning, conclusive demonstration that no such person as Napoleon Bonaparte ever existed!

Take one other case nearer home. Many of the most important facts respecting the battle of Bunker Hill are known to be in dispute. The official reports are still in

existence, as are letters written the very day after the battle. In 1824, at the laying of the corner-stone of the Monument, more than twenty of the surviving actors in the scene were present; and the opportunity was seized to obtain from them all a written testimony as to the disputed points, that they might be settled for ever. But alas! the result was such utter confusion, that the papers were all committed to the flames. And it still remains a question, who commanded the American forces, what were their lines and those of the enemy, what position Putnam or Warren held, and particularly the exact hour when the attack was made. And, again, in near connection, has there not been a war of words, and a discrepancy even of oaths, between Concord and Lexington, as to the vital question, where the first blood was shed,—both places claiming the honor, though six miles apart?

I leave you to compare these cases of conflicting testimony, believed to be all honest, with the cases which trouble you in the New Testament: such as the difference between Matthew and Luke, in giving the genealogy of Christ; the difference in the two accounts of Mary's anointing Jesus, one saying it was the head, another the feet, that she anointed; a difference of three hours in the time of the crucifixion, though no one knows which precise stage of the transaction is referred to; a difference in the letters composing the inscription on the cross; the difference between one man and two men spoken of at certain points of the narrative, and one or two angels seen at the sepulchre, "while it was yet dark."

I will not consume time, or insult common sense, by a further enumeration of these petty difficulties. It is hard to believe that they are real difficulties, insurmountable obstacles, to any sound and honest mind. But harder still is

it to understand how you, or any one of fair intelligence, can find another objection, and a reason also for unbelief, in the character and conduct of believers themselves, — the divisions and defects of all classes of Christians. You will not expect me to deal very gently, certainly not to labor very earnestly, with an objection of this kind. What have divisions and defects to do with the question of the truth of Christianity, or every man's duty of investigation? The follies and sins of sects, and of individual professors, are bad enough; but were they ten times worse, they would but prove the more our need of a pure, authoritative religion, and leave no excuse for hasty judgment or scornful rejection. Christians have enough to answer for, and so have infidels. If the conduct of the former, especially their treatment of each other, has tended to multiply and embolden the latter, the latter are still to be judged by a higher law, and give account of *themselves* to God. It is a fearful thing to deny the Son of God, if he has come, or wholly disregard his message. And not less fearful is it, we own, to say we hold the word of God in our hands, and believe that we see and hear the Father in his Son Jesus Christ, yet manifest none of the spirit of Jesus, nor attempt to carry into action his plain precepts. If you become a believer, my friend, do not add one to those of whom you complain. And be not like them *now*, by a captious scrutiny of others' character, and an aggravation of every defect. Believer or unbeliever, aim to be consistent, just, and meek.

The other cause of infidelity which has been named — a depraved mind or bad life — must be reserved for another letter.

Sincerely your friend,

H.

## AUTUMNAL CONVENTION, 1855.

THE Fourteenth Annual Autumnal Convention was held in Providence, R. I., the session commencing on Tuesday, the 23d of October. Large delegations from Boston, Worcester, Newport, Taunton, and other places, arrived during the afternoon and evening. Hundreds had lively remembrances of the delightful gathering in the same place twelve years before, and felt confident that its precious influences were now to be renewed. We believe that those who have often attended these autumnal meetings agree in assigning precedence, in point of deep and affecting interest, to that of 1843. One fact shed over all minds a peculiarly tender and solemn impression. Henry Ware had just closed his earthly career. His parting blessing, in his own few and simple words, was borne to the brethren by one to whom he had committed it, and who repeated it in a manner which will never be forgotten. Memory was busy in calling up the scenes of twelve years ago, as we arrived in Providence, and took possession of hospitalities which were never more kindly and generously proffered.

The first meeting was in the Westminster Church, Rev. Dr. Hedge's, on the evening of the 23d, at seven o'clock. A sermon was preached by Rev. Oliver Stearns of Hingham. The text was from the Gospel of St. Matthew, twenty-eighth chapter, from the eighteenth to the twentieth verse: *And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even*

*unto the end of the world.* The sermon was entirely in the direction of those higher views of the person and offices of Christ which are finding wide favor in our communion. It set forth what the preacher believed to be the Scriptural doctrine of the unity between the Father, Son, and Holy Ghost. That doctrine was, in brief, that the Father dwelt in Christ, and through him gives his spirit to the believing soul. On the one side, it stated, in strong terms, the necessity of our receiving Christ as a manifestation and expression of the Father; but, on the other side, it contended that it was the *Father* that dwelt in him, not, as the old scholastic theology teaches, God the Son. For ourselves, we were never more struck with the fatal antagonism between the Trinitarian theology and the language of Christ, than while listening to this sermon. "Believe me," said Jesus, "it is the Father that dwelleth in me." No, says Trinitarianism, not the Father, but the second person of the Trinity, God the Son. But neither this dogmatic conclusion, nor any mere doctrinal position, was the leading purpose of the sermon, which aimed rather to awaken the reverence, gratitude, faith, and trust, which should rest on the Redeemer. For this purpose, the discourse was eminently successful. Entire agreement with it cannot be affirmed without a careful reading of its sentences; but it increased the great respect everywhere felt, both for the ability which our brother from Hingham brings to the discussion of the highest theological questions, and for the profound reverence with which he treats them.

After the discourse, the Convention was organized by the choice of Rev. Dr. Lothrop as President; Hon. Samuel Hoar, Rev. Dr. Burnap, Vice-Presidents; Rev. Charles Lowe and Rev. L. J. Livermore, Secretaries.

On Wednesday, a discussion followed a paper read by



Rev. Samuel D. Robbins, on a more efficient church organization. In the evening, a discourse was preached in Dr. Hall's church by Rev. Horatio Stebbins of Portland. The texts were as follows : *Now faith is the substance of things hoped for, the evidence of things not seen.* (Hebrews xi. 1.) *And this is the victory that overcometh the world, even your faith.* (1 John v. 4.) The subject was a vindication of the capacity of faith as an original endowment and crowning glory of our nature, and the methods by which it may rise superior to the conflicts which it has to meet. The discourse abounded with fresh suggestions, clearly and strongly stated, and gave great satisfaction to the large audience which, in the midst of a heavy rain, assembled to hear it.

From the church the Convention proceeded to Howard Hall, where fourteen hundred persons partook of a feast provided with great liberality, and arranged with the utmost elegance and taste. Rev. Dr. Hall presided, and brief addresses were made by Rev. Dr. Lothrop, Rev. E. E. Hale, Rev. Dr. Burnap, and Rev. Dr. Hill.

At the opening of the Convention on Thursday morning, Rev. Mr. Tilden of Fitchburg read a paper, which led to a discussion, on the Duties of Unitarian Christians. Rev. Dr. Burnap and Rev. Dr. Gannett spoke earnestly in favor of more distinctness in setting forth our Unitarian theology, and in deprecation of any attempts to imitate the terminology or measures of Orthodoxy.

Dr. Burnap said he had been annoyed by indications of indecision in various quarters. Sometimes he would see in the papers extracts from Unitarian publications which seemed to indicate an inclination to Transcendentalism, and some of his friends of other sects would say to him, "This is just what we told you ; you are all turning to unbelief." I tell them, Not so fast, wait and see.

At another time, another publication would come along looking ominously Orthodox, and then these same friends would break out in another strain: "Ah, we told you so; Unitarians cannot maintain their position; they must either go farther, or come back to us." Wait awhile, I say to them, and you will know more about it.

There are some of us who seem to be engaged in the attempt to bridge over the chasm which separates us from Orthodoxy on one side, and Infidelity on the other. Some seem to imagine that they can span this gulf with a suspension bridge. But the enterprise fails, both on the one side and the other. So here they have built their piers on the Unitarian side, and driven in their staples into the living, everlasting granite. They think they have made a good beginning; but when they go over to the other side, and attempt to get a foundation, they find nothing to fasten their chain to. And those who hoped not only to build the bridge over the gulf, but likewise to build a house over it, and live in it, are utterly disappointed.

For his part, he had no good opinion of *imitation Orthodoxy*. There were some, however, who had, and who imagined that it was even better than the genuine article. It might be made to suit all parties, and all parties might take it for what was most agreeable to themselves.

Others seemed to think that it was better to shun all difficulties, by having *no theology at all*, and then they could not be criticised or assailed, and should have nothing to define or defend. Let us, say they, have a religion without any theology in particular, and then we can be friends with everybody, and in fellowship with everybody, and the millennium will come at once. I tell them, that all such hopes are wholly chimerical. Such a fusion without platform, without a basis of doctrine, would be wholly useless

and vain. It is unphilosophical. There can be no religion without the solid basis of a theology. **THOUGHT** must come first, then follows *feeling* and *action*. Truth first, and then union upon the basis of truth.

Revolutions never go backwards. It is wrong and abortive to attempt to revive any of the theologies of the past. The theology which is to be satisfactory to our denomination, which is to hold us together and make us a name and a power in the earth, is in the process of formation. One segment will appear after another, elaborated by our best minds, till the whole sun of truth shall shine upon us in full-orbed splendor, and beneath his beams will spring up beauty and plenty and joy.

It is my belief, that the form of faith which we profess has driven its roots deep into the soil of this continent, that it will grow and spread abroad its boughs, the dews of heaven shall lie all night on its branches, and the leaves of the tree shall be for the healing of the nations.

He subsequently remarked, that those were mistaken who supposed that he and those who thought with him were partial to negatives. We have a positive side which embraces all that is essential, and which we maintain as strenuously as those who uphold a longer creed. For his part, he believed in reform, and that Christianity itself is the greatest of all reforms. But reforms must not anticipate the convictions of the public conscience. If they do, they are forced and hypocritical on one side, and reluctant and revengeful on the other, and often cause greater social evils than they cure. The only reforms which are worth anything, or can possibly be successful, are those which are the spontaneous movement of the moral sense, quickened by Christianity, the grand educator of the conscience.

Rev. Dr. Gannett regarded it as our peculiar duty to stand before the community distinctly as Unitarians. He affirmed that, as such, we held the simple Gospel,—the great essential principles of the Gospel. From this position he drew two inferences:—First, what individuals find in their private speculations is not to be introduced and made prominent here. These speculations were concerned with subordinate matters, and to insist on their importance here, was to overlook our great power as a denomination. And, secondly, as Unitarians, we cannot use, introduce, or revive the methods of other sects. They won't fit us, and won't succeed. Therefore we must take the central and undisputed principles of the Gospel, and employ for their inculcation the methods that will be found out,—methods suiting the genius of our faith. We have got a theology; let us spend our strength in discovering how to make it practically effective. Dr. Gannett very earnestly and eloquently maintained that, in believing in God as the Father, in Jesus as the Christ, in immortality, and the other great doctrines of a common Christianity, he had a warm, glowing, positive faith.

It was the opinion of other speakers that a more hearty affirmation of the doctrines of Christianity which we hold in common with believers of all names, and a more active and self-sacrificing co-operation in missionary and charitable enterprises, would be the best way to meet the duties of our position.

We could not but think that there was a little too much sensitiveness as to what other denominations may say, or as to the question whether we are imitating them or not. While true to our own convictions, and uttering them in all frankness and faithfulness, we need ask only for the path of truth and duty, and not be turned away from it by any

side influences or side cries. It will not be regarded, we suppose, as a fatal objection to any doctrine or measure to which a light from Heaven seems to lead us, that it brings us nearer and nearer fellow-Christians of other names; and the advice Dr. Burnap says he gave his friends seems to us to be so excellent, that we may well practise upon it ourselves, — *Wait awhile, and you will know more about it.* In the mean time, no one can fail to agree with what was said about our duty to make our faith *practically effective.* This is the great point. If our annual conventions bore more directly upon it, we should like them better. At present, they produce a threatening congestion of words. Already we have the reputation of being a denomination in which *doing* bears a small proportion to *talking.* As a consequence, our meetings fail to interest laymen. After an experience of twelve years, the lay attendance is no larger than at first. A few laymen, whom we are always glad to see, give commendable proof that they are firm friends of our cause; but, go where we will, to Providence, Portland, New York, or Montreal, the general aspect of the Convention is wonderfully the same. We have thought it would be an improvement, if the circular inviting attendance asked for the appointment of two lay delegates. But even then we should fail to secure their attendance, unless we had something to *do.* Every Convention, it seems to us, should bring forward some practical measure, and should direct all the interest and enthusiasm awakened to the accomplishment of some specific result. At the late Convention, all must have noticed what an air of reality, of something immediately and practically useful, was imparted, when the Kansas church-building enterprise was introduced. Give us something beside this plethora of words. If we say ever so many times, *Be ye warmed, be*

ye filled, notwithstanding if we do not the things which are needful, what doth it profit? Feeling, mere feeling, be it ever so ardent and holy, if divorced from action, is a source of self-delusion and fanaticism.

Returning from these remarks to the closing scenes of the Convention, it only remains to be added, that a resolution commending the enterprise of building a church in Kansas for Rev. Mr. Nute was unanimously passed, after a brief, modest, but able speech, by Mr. E. B. Whitman, whose interest in this measure, and labor in its behalf, entitle him to the gratitude of all our churches. After votes of thanks to the Providence friends, who had done everything which the most considerate kindness could suggest, and to the President of the Convention, a parting prayer was offered by Rev. Mr. Sanger of Dover, and the Convention adjourned *sine die*.

We shall now reprint, for preservation in our pages, the two very able papers read at the Convention.

### THE BEST MODE OF RENDERING THE CHURCH A MORE EFFICIENT AND LIVING ORGANIZATION.

BY REV. SAMUEL D. ROBBINS.

In that hallowed hour when the true minister of Jesus Christ bends at the altar of his faith to receive consecration, before his soul there rises an ideal of that true Church to which henceforth he feels inspired to dedicate his life. No human words can adequately express the beauty and glory of that image; yet it is the true type of that Church of Christ for which his earnest disciples have from the beginning waited, and for whose establishment on earth we all unceasingly pray; — a Church which shall be the soul of the world, the pillar and ground of the truth, the New Jerusalem coming down from God out of heaven, to dwell

among men,—the Church of the First-Born, in which unity and authority shall meet again, as in the earlier days; which shall unite in one all the scattered members of Christ's body, and be the joy and glory of the whole earth. We believe the recuperative power by which the Church shall be made more efficient and living resides in the Church itself as a divine institution,—in the presence of Christ with it,—in the influence of the Holy Spirit with it,—in a loftier faith in its institutions and offices, and in their more living and efficient administration. Christianity we regard as an authoritative, infallible, and supernatural communication from God to man. We have a clear and unwavering conviction of the divine mission of Jesus Christ. We believe, with an intensity of faith which nothing can disturb, that God sent his Son into the world to redeem it, and that by his inspiration and miracles, by his truth and life, he was commissioned by the Father to save our souls, and to lead us through holiness to heaven. The purpose of the Christian Church, its very existence, is to aid in the salvation of the world. For this it was originally instituted by Christ himself. This is its chief office, and to accomplish this work it has appointed its institutions. It has its Sabbath, its ordinances, its teachers, and pastors; and avails itself of the services of its members,—the co-operation of its clergy and laity. Whatever tends to increase vitality and efficiency in these departments of the Church, will render its organization more vital and efficient.

It will not, of course, be the object of this paper minutely to discuss this whole subject. A few suggestions upon each of these topics will subserve our present purpose.

#### 1. Of Institutions and Ordinances.

We believe in the power of prayer, in the influence of the Holy Spirit, in its direct personal action upon the soul.

There is an hour in the experience of every real Christian, when the great universe within seems awakened by the Divine power, when He who first bade the light dawn on nature speaks light into being within the soul,—an hour when first we feel conscious of the vitality of our spiritual nature, when the soul recognizes itself, when the heart beats with a new pulsation, when love moves within us, when the temple of the Holiest to our vision is filled with the conscious presence of the Divinity, when we feel the Eternity that dwells in us, and in solemn worship stand revealed to our own spirits,—an hour solemn, and grand, and awful, when the Infinite Spirit enters our soul as his sanctuary, and our Father declares in the still chambers of our secret life, that we are his children. There is an era in every man's history when the sentiment of worship is born, when the life of religion is first felt, when our relationship to Eternity and the Eternal is a fact of truest consciousness, when the spiritual world is seen to be a reality, and the heavens are opened within us, and we tremble and adore as the currents of an unending life thrill through our being. It is then for the first time we are truly born,—born into the realm of Christ, born into the kingdom of God, born into the life of the Holy Spirit.

At such hours we feel the true meaning of the Redeemer's life, and all the power of his cross and passion. He is revealed to us in the broken bread, and his atoning blood is our reconciliation and redemption.

We would have our churches feel a deeper regard for the institutions of the Sabbath, Baptism, and the Lord's Supper, and a truer faith in their efficacy, as aids to the religious character and life. Faith and love will have their symbols, and in proportion as any church has departed from the use of these, it has lost in its power and life. Of



the Sabbath, our limits will only allow the remark, that a sincere love of the ministrations of the Gospel cannot fail to lead the heart to hallow the day set apart for public worship, — a day memorable throughout the world as marking the resurrection of the Saviour, and the promulgation of the doctrine of Immortal Life. The ordinance of Christian Baptism, so true to every man's thought who has rightly reflected upon the beauty and innocence of the infant soul, and its consecration to Him whose love for man was nowhere more touchingly displayed than in his folding to his heart the little children of whom he declared, Of such is the kingdom of Heaven. We are persuaded that this beautiful rite of the Church has more power over the soul of the parent who dedicates his infant to the Christian life, and more power over the congregation in whose presence the baptism of water and the Spirit is solemnly administered, than can be expressed. And it is much to the child, also, to feel he has been thus consecrated, and much to the Church, who, as sponsors, are pledged faithfully to watch over its Christian walk, and aid it in taking its place in after years among those who have entered into a covenant with the Redeemer. We would have the reality of this rite, and its important place among the means of the Church's growth and fidelity, become a matter of more consideration and regard in all our communions. We feel that each child born into the kingdom of the Saviour has a right to a seal of its recognition, and that Church of the Redeemer evidences most love to Him that gathers most of his lambs into its fold, and by their consecration saves them.

## 2. Of the Lord's Supper.

Would that our time permitted a fuller discussion of this great, all-inspiring topic ; for it is in this institution that the

very heart's blood of the Christian Church is centred. Around the holy altar, while the disciples meet in commemoration of their risen Lord, his presence comes to their souls, as in no other hour it is vouchsafed to them. There his spirit communes with them with a reality and a felt power, which they only can declare who have experienced it. It is there, if ever, the Christian feels a consciousness of a living Redeemer, and a living faith and love which inspire the soul with new energy, which give a new meaning to all religious truth, which interprets those spiritual realities which are so mystic and sublime that no other language can utter them, but the unwritten Word of God within the soul ! It is there that prayer finds an utterance for those deep things of the spirit that can be poured out unto the Father only through the Crucified. It is there that the Father and the Son make themselves known to the disciple, as they cannot be known to the world. It is there that the immortality within us communes face to face with the Eternal. The mode of administering these ordinances we leave wholly to the conscience of each church to provide ; but we would have all disciples of Christ feel their solemn obligation clearly to define their position as believers in the divine mission of the Son of God, and to enter into the specific and avowed covenant to live in all things as becomes Christians.

### 3. Of the Christian Ministry.

We would have the Christian ministry take the stand which belongs to it by virtue of its very essence and office as a divine institution. And we would have those who assume its office sanctified and set apart by prayer and apostolic ordination to speak to men in Christ's stead. Then, full of the Holy Ghost and of prayer, men whose souls are kindled with a living faith in the authority of the

Gospel they promulgate, men brave and true, who feel themselves consecrated by the indwelling life of Christ, and through whom that life shall speak as with the authority of the Father; men whose whole being is radiant with the presence of the Holy Spirit, and from whose lips shall flow the pure streams of Divine truth without a tinge of earthly error; men who are capable of sacrifice and of martyrdom; men who shall lead the world to feel that they are manifestations of the Father, prophets of the Saviour, oracles of eternal life. And from such men we would have the Word of God speak out to human souls. We would have Christ preached, and him crucified, — him, and him only. The worship of God in his sanctuary should be a living worship, — the lifting of the whole heart to Heaven. Our churches are desecrated, and the object of the temple service is defeated, when audiences gather to listen to the elegant essay, or the polished discussion; to be delighted by brilliant talent, to be charmed by sparkling genius, to hear the discourse of the man of letters, or be edified by the masterly scholarship of him who stands in the Christian pulpit to attract the admiration of the crowded assembly, or to gain the applause of enraptured multitudes, who warm with his appeals, glow with his rhetoric, and are led captive by his popular enchantments. It was not for such triumphs as these that Christ commissioned his Apostles. It was not for such displays that Paul stood on Mars' Hill, and labored at Ephesus and Corinth; that St. Peter stood forth on the day of Pentecost, and preached at Samaria, and at Antioch, and at Jerusalem; that St. John suffered imprisonment and was tortured and exiled. Nothing is so out of place, nothing so prejudicial to all Christian life, nothing has so injured the cause of true religion in past days, or in our own day, as the prostitution of the

Christian pulpit to any other service than to that for which alone it was designed, and without which it has no foundation, and is an anomaly and a burlesque in the world, namely, the preaching of the Gospel of the Redeemer to the hearts and consciences of sinful and dying men.

We speak with feeling, but advisedly, when we say, that if the Church has lost caste, and power, and reverence, and love in the world, it has lost these from no cause so fertile of evil, as from the admission of other topics into the discussions of the pulpit than those which belong to it by virtue of its very existence, and its legitimate and sole office, namely, the conversion and regeneration of the world. The pulpit is not a forum for angry polemics ; it is not a chair of science ; much less is it a platform for political discussion, or a stage for theatrical exhibition. It is consecrated to a higher work, and should be as sacred as the Mount of the Beatitudes from which the Saviour spoke, or the Mount of Calvary on which he died. There must be a living ministry, if we would have a living Church. The pure word of God must be preached to the souls of men with a faith in its power, with an experience of its truth and love, that shall waken into life all the growing energies of the religious nature. There is inspiration in a Christ-like life, which never has failed, never can fail, to win men to the cross. The consecrated prophet pours holiness into human hearts. The words that he speaks are given him from heaven. His utterances are from the very soul of Christ, and they go down into the deep chambers of the soul where no other words can go, and give healing and peace to wounded hearts as from the very bosom of the Comforter. When, through prayer and humility and a divine life, the true minister of Jesus feels his Lord has accepted him ; when he realizes the life of God in his soul,

and his whole being is instinct with the consciousness that the Father dwells in him ; when his soul is filled with the felt presence of Christ, — he loses himself in his Master's service, and feels as St. Paul felt, when he declared, " Now it is no longer I that live, but Christ that liveth in me."

Then it is that the true work of the Gospel becomes clear, and the Holy Spirit takes possession of the minister's soul, giving him each hour the word which he shall speak, revealing to his consciousness the real wants of his hearers, preparing them week by week for the reception of the truth, leading them to him in crowds, from the various paths of human life, to open their whole being to him, and to ask him with earnestness in tears and love, What shall we do, that we may inherit eternal life? Brethren and friends, we are here to invade the secrets of no minister's private experience. But I believe I may appeal with reverence to many of you to bear humble testimony to the truth of what I declare, when I say there are seasons when we all feel sure that the work we are doing is directed by a Power beyond ourselves ; when, in a way which we can never account for, some earnest sentence, some simple utterance, some unlabored sermon, has found a response we had not hoped, from hearts over which before we seemed to have no power ; when some providence of God's mercy, some heart-break, or some bereavement, has cleft the soul to its centre. And the earnest labor of years has been rewarded in a manner which has assured us that we are not alone, but that the great Head of the Church has wrought with us, and accomplished what was beyond our power to do. It is in this spirit, and with this consciousness that the Saviour is present with us in our ministry, and that the influence of the Holy Spirit is still continued in the Church, which gives us the greatest faith in its efficacy and life.

In the pastoral relation, too, we feel that much may be done to increase the life of the Church ; for it is through this relation that the life of the Son of God is brought into more intimate and dear communion with the life of man. A Christian pastor, to fulfil his office truly, must feel a living and organized relation to his people. His bond is not a contract, but a *status*, like the marriage vow, or union between the child and its father. The earnest religious want of the souls committed to him should not be the mere want of some one for a shepherd, but a want of him as their leader unto Christ. Some interior fitness of soul, some charm of love, some word of God in him and in them must ordain him as theirs. I cannot speak without grief of the desecration of this relation — in itself so high and solemn — by the modern usage of contracting with candidates for a limited season, or the regarding of the divine institution of the Christian ministry as a matter of bargain between the laity and the clergy ; and I cannot forbear the statement, too, that the parish which can cast off an aged minister, when his strength is spent and his life worn out in their service, is as unfeeling and parricidal as would be the dismissal of a parent from his home by his children when the frosts of life had fallen on his limbs, and the blossoms of the grave clustered on his brow. There must be a higher, a more Christian bond between the soul of the pastor and the souls of his charge, before anything like the true spirit of the office can be felt by the churches. The Christian pastor must walk as a saviour among his people. He must be an influence from Heaven on their hearts, — a smile of hope and the sunshine of faith and love on their way. His soul must dwell near them, — his life be interwoven with theirs.

Wisdom and affection, counsel and consolation, he must

be to them, — a personified gospel, a river of mercy and truth flowing through their being, a quickening conscience felt in their breasts, a flame of love kindled at the heart of God. All their life, in its inmost depths, must be open to his survey. To him their sicknesses of soul should be declared as to a living physician. Their homes must be dear to him, their children dear ; their plans of life, their interests, their duties, their trials and griefs, he must feel as his own. As Christ was with his disciples at Cana and Bethany, so in their joy and their bereavement the pastor must be with his flock ; and he must be with them for their spiritual life, lead them on to a higher purity, a more perfect righteousness, to the formation of the Christian character, to the living of the Christian life. A living Church must have its living pastors, and where they are and act, the Church will be vital and efficient.

#### 4. Of the Laity.

A living Church must have a living laity. We would have all the congregations that worship in our churches Christian men and women, in whom the Spirit of the Son of God dwells, in whose souls faith and love and prayer of the Gospel exert a living and a consecrating power. We would have them feel the reality of their Christian calling ; we would have them realize their relation to the Christian Church and to the world ; we would have all their life bear, in all its being and detail, a Christian, a religious aspect. The work of the *ministry* is a real work. It is the concentration of the power and life of Christ upon human hearts, the direct working amid human homes, and human necessities, and human wrongs, and human sins, for the social amelioration and the spiritual regeneration of the world ; and in this great, real, important, inspiring work, the aid of the Christian laity must be freely and feelingly given.

Nothing can so help the Christian Church in gaining in the world its true position, as the united, hearty, and soul-stirring activity of its members in all those works of piety and charity which give to society the practical evidence that they are living Christians. There is no such proof of the possession of the Spirit of Christ in individual hearts, or in collective bodies, as the production of the fruits of that Spirit. There is nothing which aids life so much as living, and nothing can more bless a Christian minister, nothing on earth can pour such vigor and enthusiasm into his soul, and set his heart beating anew and with fresher pulsations, than to feel that the people of his love are living, — that they enter into his thought, that they labor in his work, that they live in his life.

In every parish there are the poor, the friendless, the forgotten. In every city and village there are souls for whom Christ died, who are in distress, in prison, in sickness, in bereavement, under the shadow of ignorance, or the deeper shadow of guilt; and beyond the villages or the city there are men, women, and children in bondage, and error, and in moral gloom; and nearer home, in the very midst of our churches and our houses, there are earnest, seeking, loving souls who can be helped by our prayers, and comforted and blest beyond our thoughts by our Christian fellowship, our religious love. We would say it, then, with feeling and emphasis, that our churches everywhere need a more *living* laity, more direct, systematic co-operation with their pastors, in the great cause of the freedom, happiness, and salvation.

Our hope for a living Church, then, is based on faith in its divine origin, the continuance of Christ's presence in it, and the influence of the Holy Spirit upon it; a higher regard for its offices, and a more faithful ministration of them.



### 5. Of a Loving Christian Ministry and a Loving Christian Laity.

All human organizations are transient, but the Church of Christ is enduring. A vine rooted in God, it sends its spirit through the branches, and ripens its fruits for the vintage of Heaven.

Let us believe with all our souls in the Christianity of Christ, and believe even the more in Him, that we cannot believe in any other Gospel. The Church of the past has had enough in it of Protestantism and denial; the Church of the future must be attestant and affirmative. The Church of the past has been destructive; the Church of the future must be constructive. The Church of the past has been denunciative; the Church of the future shall be one of reconciliation. There are hopeful tendencies in the age; but none more hopeful, as has been well said, than that the various classes of Christians are learning to respect more each other's convictions, and to reverence each other's consciences; and I cannot help regarding with joy the determination among all good minds to aid in all directions the building up of a truer religious spirit in society, of bringing the public mind more into conformity with the teachings of the Gospel; and with the spread of this sentiment we shall find the present vague, misty theories, neologies, and pantheisms, and misnamed rationalisms, in which for a time a few disturbed and disturbing spirits of this generation have been groping while seeking truth which was not to be found there, will melt and disappear before the advancing step of a Church so large and catholic and holy, that it will embrace in its ample fold all who love the Lord Jesus Christ in sincerity, in one Faith, one Lord, one Baptism, one God and Father.

## THE PECULIAR DUTIES OF UNITARIAN CHRISTIANS.

BY REV. W. P. TILDEN.

I have been invited by your Committee of Arrangements to read a paper upon the question, "What are the Peculiar Duties of Unitarian Christians?" As this was requested only to give a start to discussion, I did not feel at liberty to decline giving a simple and plain statement of my own impressions upon this subject. Anything more than this, any assumption of one to define the duties of the many in a body like ours, would be not intolerant merely, but intolerable, as showing a gross misapprehension of the real bond which unites us a body of Christian believers. It is only, therefore, as eliciting individual opinion, and inviting friendly discussion, that the question is now proposed, "What are the Peculiar Duties of Unitarian Christians?"

Duties flow from principles. To decide what are the peculiar duties of Unitarian Christians, we must decide concerning their peculiar principles. What are they? I shall not venture to set them forth in any detail of doctrine. This has often been attempted with no very flattering success; for though the doctrinal basis may have been drawn up with the greatest care, and contain nothing objectionable to nine tenths of the body, still it has never given any very general or lasting satisfaction. Few ministers among us, I imagine, ever read it twice, or think much of it. We let it alone so severely, that it soon dies of sheer neglect. A creed among us of a year old, with life enough even to cry at its lack of care, would be a wonder.

Indeed, nothing can be plainer than that among us a denominational creed is an *impossibility* while we retain our present position as Liberal Christians. Our real bond of union is not "unity of doctrine," but unity of spirit. We

have a living faith that "where the spirit of the Lord is, there is liberty." We love that liberty too well, we honor it too much, ever to let it go. Indeed, so vitally essential do we regard it to a true Christian position, that our greatest danger, perhaps, as a body, is, not that we fail to hold it fast, but that we cling to it so tenaciously as to forget that, precious as this Christian liberty is, it is not the all-asserted thing of our Christian faith. "Take heed lest this liberty of yours become a stumbling-block," is a scripture that has lost none of its significance. It may be made a stumbling by its undue prominence.

In the early days of the Liberal movement, our fathers felt that their Christian liberty was threatened, and bravely did they contend for the sacred rights of conscience, against not only Popish, but Protestant intolerance. Their efforts were needed. They gave a new impetus to freedom of thought; and opened many eyes to see that the spirit of Popery might be as rife in a Protestant synod as in a Catholic inquisition. Honor to the fathers for their fidelity. We breath a freer air to-day for their labors in this direction. They made that truth most prominent which they saw most needed at the time. But we live in a later day. The principles for which they so nobly contended are now generally acknowledged. Few and far between are they who, under the light of the present day, will venture to deny the right of private judgment. That battle has been fought and the victory won. There is no need of keeping up the fire when the enemy has fled. It is a waste of force that should be more wisely directed. Who feels now that his right of private judgment is abridged,—that his freedom to think his own thoughts is shackled? Really, the thought of the present age does not give much evidence of being compressed into any given mould. In

the perfect Babel of conflicting opinions that prevail, there is evidence enough, one would think, that, whatever may be said of the violation of other rights, the right of private judgment is pretty thoroughly established. Unpopular opinions, of course, ours among the rest, must take the penalty of unpopularity ; it is so in every department of human thought, — in science, in politics, no less than in religion. It is nothing for a live, free man to complain of. With a brain to think, and a tongue to speak, and the largest freedom to think and speak just what he pleases, the unpopularity of his thoughts is the last thing he should whine about. It is his business to make them popular, if he can, by showing the evidence of their truth ; and if this evidence should fail to convince other minds, he is not to charge it upon their bigotry and to complain of their intolerance, but to remember that others have the same right to reject his notions that he has to embrace and advocate them.

There are some loud advocates of free thought, who always seem to regard opposition to their peculiar notions as a sure indication of narrowness and illiberality, forgetting that a toleration that looks only one way, charitable only to its own opinion, is the very essence of bigotry.

Free thought and free speech are the prominent characteristics of our age ; and there is some danger lest we permit the persistent advocacy of a liberty that nobody denies to take the place of the principles more immediately essential to the performance of our work as a Christian body. Merely to think freely were no great blessing after all, unless we learn to think with love and charity towards those who differ from us. To break away from the shackles of creeds is a short step towards true Christian freedom, and may be even a step the other way, unless one breaks away also from the shackles of his own self-will and opinionated.

conceit, and learns how to respect in every other man the rights he claims for himself. What we want to be rid of is the intolerant spirit; and this, we must acknowledge, is not confined to any sect. If, on the other hand, there are those who regard a departure from what is called Orthodoxy as indicating a lack of piety, there are those, on the other, who regard a reception of Orthodoxy as an indication quite as sure of a lack of sense; and the mutual expressions of these mutual distrusts promotes nothing but mutual alienation. It neither convinces nor improves either party. We have had enough of it, and more than enough. What we want now is a deeper baptism of Christian love and Christian faith; more enlarged and comprehensive views of Christian truth; more entire devotion to the Christian work. The true protest against intolerance for our day is not vociferous denunciation against bigotry, but the spirit of persistent Christian charity. The truly progressive position is *not* that which spends its strength in refuting supposed errors, but that which is most receptive of all God's truth, from whatever source, from the new light breaking forth from the sacred Word, from the voice of the Spirit in the heart, or from the deep experience of the most Christian hearts.

Every soul needs a distinct and positive faith; something that will satisfy the mind and heart; something that will give comfort in sorrow, strength in trial, hope in despondency; that will save from the dominion of evil and sin, by stimulating the soul with high and holy purposes, and opening it to the Spirit of God. All life is the result of a positive force. Moral and spiritual life especially must have some positive faith to feed on. There is no nourishment in the withered husks of doubt. Until a man can affirm something, until his soul is born to some spiritual

truth that he can see and feel, to which he can say, Yea, with the unction of real conviction, there is no life in him. There must be something he can affirm; something he can lay hold of in faith; some conviction deep enough to start the springs of life within him; for these springs are moved only by the pressure of a positive force. This is plain enough to be seen the world over. Doubts never move man to action. "May be yes, and may be no," never stirs the soul with a great purpose. No matter how keen and clear one's intellect may be; no matter with what force of reasoning he may defend his doubts; no matter with what logic he may show the certainty of his uncertainties, they are poor, dead things after all; and the more he confirms them by reasoning, the deader they become, and the more paralyzing in their influence.

This is as true of a denomination as of individuals; and therefore it is ever our peculiar duty to present clearly and distinctly the positive side of our shield of faith. Unfortunately, we are still known to the world more by what we deny than by what we affirm. I do not say this is wholly our fault. It comes from our theological position as dissenters from some of the popular doctrines. But this position of dissent is not our true position. It is rather the accident of circumstances. Our true position as a Christian body is positive. If it were not, it would not be Christian. A denomination that has nothing positive to offer in the name of Christ, has evidently nothing to do for the cause of Christ on earth, and must be born again, or give up the ghost.

The honest denials of a transient position of dissent God will use, in his wisdom, in clearing away the old rubbish of error, and in grading for the foundation of a better temple; but the temple itself, from foundation to cap-stone, is the result of a positive, not a negative force; of a faith that

affirms, and, in the strength of that affirmation, works. Not that the life and Christian force of a denomination depends upon the amount of its affirmation; the number of its articles of faith; its readiness to assent to everything that passes for Christian doctrine, reasonable or unreasonable. A faith spread over so broad a space must be too thin to bear the strain of hard service. The strength of faith is in its quality, not in its quantity. The primitive faith was exceedingly simple, even a unit, — faith in Christ; and yet comprehensive enough to cover all Christian doctrine and Christian duty.

This is exactly our denominational position, — faith in Christ. Perfect harmony of opinion concerning the nature of Christ, or the doctrines of Christ, we do not ask, but only faith in Christ as the common bond of the largest Christian fellowship, and the perpetual stimulus to higher and higher attainments in the knowledge and practice of Christian truth. So that our grand peculiarity as a Christian body is, that we have nothing peculiar, nothing to distinguish us from the early disciples. We discard the *peculiarities* of sect, take up the primitive faith, make our Christian bond a unit, and refuse to accept any peculiar system of doctrine as a fit expression of the infinite value of simple faith in Christ.

This simplicity of faith shows our grand and primary duty as a Christian body to be exceedingly simple and plain. It is to *preach Christ!* This is our glorious peculiarity. We have no higher duty, no larger work; for to preach Christ faithfully is to preach Christianity in all its height, and depth, and length, and breadth. We contend for freedom of thought; indeed, we hold on to the largest Christian liberty, and will not let it go. Some popular doctrines we are forced to reject. We would aid in build-

ing up a purer theology. But neither one of these, or all united, comprehend our mission, for the plain reason that they do not comprehend the Gospel. They are but the preparation of the Gospel, the wilderness voice clearing the way for Christ. We must not stay with John in the desert, for a greater than John is saying, "Follow me." Free thought is valuable, only as it tends to true thought. Denial of error is worthless, unless it leads to the affirmation of truth, on higher and better ground. A better theology is essential, only as it may aid in applying the spirit and truth of Christ more fully to the redemption of man.

This is our great work. This is our peculiar mission. It is positive and practical as Christianity itself. It is the old position on which the "Liberal Movement," so called, was started. In his Address at the Formation of the Berry Street Conference, Channing said: "Our great work as Christian ministers is to promote practical Christianity, and our peculiarities are suspicious indeed, if they are in any manner unfavorable to this supreme end of our office." And is it not as true now as then, that any of our peculiarities are suspicious, if in *any way* they are unfavorable to what is still the supreme end of our office?

It is not the peculiarities of any sect that are to redeem the world. Most of those peculiarities have no vital and living connection with the Gospel. They may all contain something of truth. But it is in the Gospel itself, which, being the acknowledged faith of all, is the peculiarity of none, that the great power of redemption lies. Our great and pressing duty, then, is to preach Christ and him crucified, Christ and him risen, as the power of God and the wisdom of God. Christ, as the Prince of Peace, whose spirit and truth is in utter and everlasting antagonism to all war, with its multiform iniquities, and to all the unhallowed



passions that lead to bloody violence. Christ, as the great Deliverer from all oppressions and slavery, spiritual and physical; the great Emancipator of the world from all bondage, whether of soul or limb. Christ, as "glad tidings to the poor," befriending the friendless, feeding the hungry, clothing the naked, visiting the prisoner, and breathing into human hearts the spirit of humanity. Christ, as the King of Truth, against all systems of human invention, whether in ancient or modern times, in heathen or Christian lands. Christ, as the King of Nations, above all crowns, and congresses, and constitutions. Christ, as the Redeemer of individual souls, convincing of sin, assuring of pardon, awakening high and holy aspirations, showing the Father, and helping all to live, and love, and labor as the true children of God.

This is our Gospel. To preach, diffuse, live it, is our peculiar duty; and to do this most effectually, we must take our true position in the great Christian phalanx, not as the antagonist of any true believer in Christ, but as the fellow-laborers of all the true-hearted in the great Christian host; doing our own work, using our own instruments in our own peculiar way for the suppression of all vice, and the establishment of Christian righteousness in the world. That work we have already nobly commenced. It only remains for us to carry it onward with Christian earnestness and faith; our Book Movement for the diffusion of our Christian literature; our Mission to the Indians of the East, and to the Indians of the West, and to oppressed Kansas, struggling beneath the iron grasp of the slave-power; our ministries to the poor; our efforts to promote Christian nurture, by improving the character of our Sabbath schools, and stimulating to parental fidelity. Our books on practical piety and the spiritual life are all simple and apparent agencies

in this work which call for our united sympathy and aid.

I see no need of new agencies or new methods ; only let us use those we have with Christian earnestness, and we shall not fail in doing something for the establishment of the heavenly kingdom on earth.

And brethren, if it be true, as many rejoice to believe, that there is a tendency among us to take what are felt to be deeper and more spiritual views of the Christian spirit and life, — to see a larger meaning in regeneration, a higher significance in the promise of a present, living Christ in the soul of the believer, greater value in the Christian ordinances, a mightier power in prayer, and a deeper need of the Holy Spirit, as the soul's quickener, comforter, and guide, — let us rejoice, and put away all suspicious fears of tending to Orthodoxy. We deem it an unworthy and narrow feeling, that checks liberal thought among the Orthodox when it tends to Unitarianism. Let us not imitate this narrowness, by kindred fears of Orthodoxy, in our search after the saving and vital truths of the Gospel.

If we only tend to God and Christ, no matter what body of believers we tend to or tend from ; and if our best books and sermons on regeneration and prayer, and the beginning and growth of the Christian life, and our noblest and manliest discourses on Christian reform, meet with the approbation of the greatest and best minds in most other denominations, let us thank God and take courage ; — let us regard it as a hopeful indication that we have opened the real Gospel mine ; that we deal in ore whose priceless value every experienced Christian knows ; that we have found the pearl of great price ; and that, while in speculative doctrines there may be still the greatest variety of opinion, there is, after all, a high and sacred sense in which the whole family

of Christian believers have "one Lord, one faith, one baptism, one God and Father of all, who is above all, through all, and in all."

---

## HOW IT LOOKS TO OTHERS.

THE Unitarian denomination has never taken any step which has given it so much respect in the eyes of fellow-Christians of other names, as its embarkation in the work of missions. We have done something more than talk about the importance of a missionary spirit: we have appointed missionaries. They have gone to their distant fields of labor; they are at this moment employed in the work enjoined by the Master; and when our brethren of other communions see this, they feel that we give proof that we love our faith, love the souls of our fellow-beings, and love Him who gave the commission to preach his Gospel to every creature.

We have been struck with the altered tone of remark in the newspapers and reviews of the so-called Evangelical sects; and our present object is to copy an article from the Wesleyan Herald and Journal, published in Boston. A late issue of that paper, after mentioning the fact that Mr. Dall is a missionary of the American Unitarian Association in Calcutta, proceeds to urge the Methodists to follow in our steps. It gives some important information in regard to Calcutta, and shows the need of establishing Christian missions in that city. After quoting from a late letter of Mr. Dall, the Journal says:—

"This effort to establish a mission in India, on the part of the Unitarians, ought to stir the hesitating zeal of our own church to

action. We have *resolved* to occupy India. We ought to *do* it. We have both the men and the money. Why do we wait? We understand that several suitable young men stand ready to go; and we have heard a man of suitable age and qualifications to take the superintendency say that he is willing to go, if invited, as we trust he will be before long. Why, then, may we not have our mission to India established without delay?

"We do not see why Calcutta would not be a fine point for our church to commence its operations. It is the modern capital of Hindostan, and the great emporium of India. It has a population of 413,182, of whom 6,233 are Europeans; 4,615 Eurasians, or the descendants of European fathers and native mothers; 892 Americans; 847 Chinese; 15,342 Asiatics; 274,335 Hindoos, and 110,918 Mohammedans. It has numerous educational institutions. The English language is extensively taught and cultivated. Considering its population, it is very poorly supplied with missionaries, — about nineteen, according to the *Cyclopædia of Missions*. Mr. Long, a resident church missionary, calls it the 'Waterloo of India, the great depot where the grand battle between Christianity and Hindooism will be fought'; and he says, that, out of 100,000 boys in Calcutta, only 10,000 are under instruction.

"Here, then, is an ample, accessible, promising field, in which our missionaries might find openings for immediate operations among those who speak the English language, laboring, meanwhile, to acquire the language of the natives, and to otherwise fit themselves for acting a noble and successful part in evangelizing the people.

"Let us, then, have a mission to India, with its head-quarters at Calcutta. With very little effort, the thing might be done at once, and our first missionaries to India be in the field by the last of next February; or, at latest, they might sail next spring, and be in Calcutta at the close of the hot season, which begins in April and continues until August; though, by the way, the temperature of the hot months — 83 degrees in April and May, 81 degrees in June, and 82 degrees in August and September — is not very alarming to an American. Shall it be done?"

## THE BEST GOLD DIGGINGS.

Few occasions have passed off so successfully, and afforded so much satisfaction, as the United States Agricultural Exhibition held in Boston in the last week of last October. Whether regard be had to the display of fine horses, to the collection of superior cattle, to the vast number of spectators, or to the liberal and judicious arrangements made for the occasion, the exhibition was a triumph, and will long be remembered.

The interest of the week reached its culminating point in the banquet given on Friday, October 26th. An orator was there who set forth a lesson more valuable and important than anything else which the whole week offered to view. It shows us how we slight the common blessings of Divine Providence because they are common, and roam the world over after a wealth which lies at our feet. Our readers will not regret, we are sure, that we transfer to our pages Mr. Everett's parallel between the Agricultural and Californian gold diggings, and repeat the plea he presents in favor of the pure and healthful pursuits of tilling the earth.

After a playful introduction of his subject, Mr. Everett said : —

“ We have no need to go or send to California for gold, inasmuch as we have gold diggings on this side of the continent much more productive, and consequently much more valuable than theirs. I do not, of course, refer to the mines of North Carolina or Georgia, which have been worked with some success for several years, but which, compared with California, are of no great moment. I refer to a much broader vein of auriferous earth, which runs wholly through the States on this side of the Rocky Mountains, which we

have been working unconsciously for many years, without recognizing its transcendent importance; and when it is actually estimated, will yield the present year ten or fifteen times as much as the California diggings, taking their produce at sixty millions of dollars.

“ Then, Sir, this gold of ours not only exceeds the California in the annual yield of the diggings, but in several other respects. It certainly requires labor, but not nearly as much labor, to get it out. Our diggings may be depended on with far greater confidence for the average yield on a given superficies. A certain quantity of moisture is no doubt necessary with us, as with them, but you are not required, as you are in the *placers* of California, to stand up to your middle in water all day, rocking a cradle filled with gravel and gold dust. The cradles we rock are filled with something better. Another signal advantage of our gold over the California gold is, that, after being pulverized and moistened, and subjected to the action of moderate heat, it becomes a grateful and nutritious article of food; whereas no man, — not the long-eared King of Phrygia himself, — could masticate a thimbleful of the California dust, cold or hot, to save him from starvation. Then, Sir, we get our Atlantic gold on a good deal more favorable terms than we get the California. It is probable, nay, it is certain, that, for every million of dollars’ worth of dust that we receive from San Francisco, we send out a full million’s worth in produce, in manufactures, in notions generally, and in freight; but the gold which is raised from the diggings on this side yields, with good management, a vast increase on the outlay, — some thirty fold, some sixty, some a hundred. But besides all this, there are two discriminating circumstances of a most peculiar character in which our gold differs from that of California, greatly to the advantage of ours. The first is this : —

“ On the Sacramento and Feather rivers, throughout the *placers*, in all the wet diggings and the dry diggings, and in all the deposits of auriferous quartz, you can get but one solitary exhaustive crop from one locality; and in getting that you spoil it for any further use. The soil is dug over, worked over, washed over, ground over, sifted over, — in short, turned into

an abomination of desolation which all the guano of the Chincha Islands would not restore to fertility. You can never get from it a second yield of gold, nor anything else, unless probably a crop of mullein or stramonium. The Atlantic diggings, on the contrary, with good management, will yield a fresh crop of the gold every four years, and remain, in the interval, in condition for a succession of several other good things of nearly equal value.

“The other discriminating circumstance is of a still more astonishing nature. The grains of the California gold are dead, inorganic masses. How they got into the gravel; between what mountain millstones, whirled by elemental storm-winds on the bosom of oceanic torrents, the auriferous ledges were ground to powder; by what Titanic hands the coveted grains were sown broadcast in the *placers*, human science can but faintly conjecture. We only know that those grains have within them no principle of growth or reproduction, and that, when that crop was to be put in, Chaos must have broken up the soil. How different the grains of our Atlantic gold, sown by the prudent hand of man, in the kindly alternation of seed-time and harvest; each curiously, mysteriously organized; hard, horny, seeming lifeless on the outside, but wrapping up in the interior a seminal germ, a living principle. Drop a grain of California gold into the ground, and there it will lie unchanged to the end of time; the clods on which it falls are not more cold and lifeless. Drop a grain of our gold, of our blessed gold, into the ground, and lo! a mystery. In a few days it softens, it swells, it shoots upwards, it is a living thing! It is yellow itself, but it sends up a delicate spire, which comes peeping, emerald green, through the soil; it expands to a vigorous stalk, revels in the air and sunshine; it arrays itself, more glorious than Solomon, in its broad, fluttering, leafy robes, whose sound, as the west wind whispers through them, falls as pleasantly on the husbandman's ear as the rustle of his sweetheart's garment; still towers aloft, spins its verdant skeins of vegetable *floss*, displays its dancing tassels, surcharged with fertilizing dust and at last ripens into two or three magnificent batons like this [an ear of Indian corn], each of which is studded with hundreds

of grains of gold, every one possessing the same wonderful properties as the parent grain, every one instinct with the same marvellous reproductive powers. There are seven hundred and twenty grains on the ear which I hold in my hand. And now I say, Sir, of this transcendent gold of ours, the yield this year will be at least ten or fifteen times that of California.

“ But it will be urged, perhaps, Sir, in behalf of the California gold, by some miserly old foggy, who thinks there is no music in the world equal to the chink of his guineas, that, though one crop only of gold can be gathered from the same spot, yet, once gathered, it lasts to the end of time; while (he will maintain) our vegetable gold is produced only to be consumed, and, when consumed, is gone for ever. But this, Mr. President, would be a most egregious error both ways. It is true the California gold will last for ever unchanged, if its owner chooses; but while it so lasts, it is of no use, no, not as much as its value in pig-iron, which makes the best of ballast; whereas gold, while it is gold, is good for little or nothing. You can neither eat it, nor drink it, nor smoke it. You can neither wear it, nor burn it as fuel, nor build a house with it; it is really useless, till you exchange it for consumable, perishable goods; and the more plentiful it is, the less its exchangeable value. Far different the case with our Atlantic gold: it does not perish when consumed, but, by a nobler alchemy than that of Paracelsus, is transmuted in consumption to a higher life. ‘Perish in consumption,’ did the old miser say? Thou fool, that which thou sowest is not quickened *except* it die. The burning pen of inspiration, ranging heaven and earth for a similitude to convey to our poor minds some not inadequate idea of the mighty doctrine of the Resurrection, can find no symbol so expressive as, ‘bare grain, it may chance of wheat or some other grain.’ To-day, a senseless plant, to-morrow, it is human bone and muscle, vein and artery, sinew and nerve; beating pulse, heaving lungs, toiling, and sometimes overtoiling brain. Last June, it sucked from the cold breast of the earth the watery nourishment of its distending sap-vessels; and now it clothes the manly form with warm, cordial flesh, quivers and thrills with the fivefold mystery of sense, purveys and ministers to the higher



mystery of thought. Heaped up in your granaries this week, the next it will strike in the stalwart arm, and glow in the blushing cheek, and flash in the beaming eye, — till we learn at last to realize that the slender stalk which we have seen bending in the corn-field under the yellow burden of harvest, is indeed the ‘staff of life,’ which since the world began has supported the toiling and struggling myriads of humanity on the mighty pilgrimage of being.

“Yes, Sir, to drop the allegory, and speak without a figure, it is this noble agriculture, for the promotion of which this great company is assembled from so many parts of the Union, which feeds the human race, and all the humbler orders of animated nature dependent on man. With the exception of what is yielded by the fisheries and the chase (a limited, though certainly not an insignificant supply), Agriculture is the steward which spreads the daily table of mankind. Twenty-seven millions of human beings, by accurate computation, awoke this very morning in the United States, all requiring their ‘daily bread,’ whether they had the grace to pray for it or not, and under Providence all looking to the agriculture of the country for that daily bread, and the food of the domestic animals depending on them, — a demand, perhaps, as great as their own. Mr. President, it is the daily duty of you farmers to satisfy this gigantic appetite; to fill the mouths of these hungry millions, — of these starving millions, I might say; for if by any catastrophe the supply were cut off for a few days, the life of the country, human and brute, would be extinct.

“How nobly this great duty is performed by the agriculture of the country I need not say at this board. The wheat crop of the United States, the present year, is variously estimated at from one hundred and fifty to one hundred and seventy-five millions of bushels; the oat crop at four hundred millions of bushels; the Indian corn, our precious vegetable gold, at one thousand millions of bushels! Of the other cereal and of the leguminous crops I have seen no estimate. Even the humble article of hay, — this poor timothy, herds-grass, and red-top, which, not rising to the dignity of the food of man, serves only for the subsistence of the

mute partners of his toil,—the hay crop of the United States is probably but little, if any, inferior in value to the whole crop of cotton, which the glowing imagination of the South sometimes regards as the great bond which binds the civilized nations of the earth together.”

---

## WILSON'S TRINITARIAN TESTIMONIES.

*Unitarian Principles confirmed by Trinitarian Testimonies.* BY JOHN WILSON, Author of Scriptural Proofs and Scriptural Illustrations of Unitarianism. Published by the American Unitarian Association.

GREAT changes in religious belief are produced slowly and with great difficulty. The old possesses the world by prescription. It has intrenched itself, and must be dispossessed by siege, as well as by battle in the open field. The difference between *keeping* and *getting* possession is almost infinite.

And so the introduction of a new religion, or a different interpretation of an old religion, is an undertaking involving labor and patience. Christianity itself at first made but a very slight and limited impression. The ministry of Jesus and his Apostles caused the merest ripple on the great stream of events which was then rolling on. It did not arrest the career of the Jews in their downward course towards their great catastrophe, nor rescue more than a few from the temporal destruction that hung over them. How very inconsiderable their number was appears from the fact that Josephus, who wrote near the close of the Apostolic age, never mentions them at all.

But the Apostolic age, apparently so barren in outward demonstrations, performed one great work of fundamental and lasting importance. It produced the **NEW TESTAMENT**, the literature of Christianity, the means of its perpetuation, and of its propagation all over the earth, and down through the ages to the end of time.

And so it was with the Reformation. Its outward triumphs in the first generation were limited in extent, and its principles but imperfectly developed. But it went on to embody its ideas and form its literature, and that literature became in itself a power in the earth. It has exerted an influence in the world wholly disproportioned to its merits. It is now an object of blind and superstitious veneration. Is it not thus in the Unitarian movement at the present day? The Unitarians are reproached because they have made no greater outward demonstration. Their kingdom has not come. The world does not say, "Lo! here," or, "Lo! there," and our opponents occasionally comfort themselves with the taunt, that, considering the noise we make, we are a very insignificant body; and, as to all danger from our progress, the panic which first prevailed was a false alarm.

The true answer to all this we apprehend to be this, that, under the leadings of Providence, we have been engaged in our true and appropriate work. *We have been forming our literature*, embodying our ideas, legitimating our doctrines from the Scriptures, showing their consistency with reason, their correspondence with the phenomena of human nature, and their sufficiency as a basis of religious experience, as a rule of life, and as a type of character.

Of the manner in which this work has been done, we have no reason to be ashamed. We propose it to the scrutiny of the world. That there is a precise agreement

among us, we do not pretend, but we say, that the very fact that there is not is the highest proof of our individual independence, our honesty and sincerity.

We are grateful to Providence, that our theology has not been struck out by a single mind. We have no such compend as Calvin's Institutes, nor do we wish to have. No one mind has ever seen the whole of Truth in all its relations. A one-man theology is necessarily narrow, meagre, one-sided, repulsive. A theology, to be real, profound, and comprehensive, must be the combined production of many minds, each working in the sphere of its own endowment and culture. There must be men of profound scholarship, for our religion is historical; otherwise the basis of our theology will be unsound and the superstructure insecure. There must be men of genius, — men of development, men of imagination, — otherwise theology will become dry, technical, and scholastic. There must be men of large philosophy, to curb the extravagances of their imaginative brethren, and to show that Christianity does not nullify nor contradict, but sanctions and glorifies nature and common sense. Lastly, a theology may be greatly furthered by men of extensive reading, who may gather up isolated testimonies to great truths, which are scattered through libraries, and can be known only to the curious. Most theological scholars are pastors or professors, as well as scholars. With such occupations extensive reading cannot be combined. They are vastly aided by those who have leisure to look out authorities and prepare the case for trial, by recurring to admissions already made and principles already considered. This last remark is a proper introduction to the work with which this article was introduced, — *Unitarian Principles confirmed by Trinitarian Testimonies*.

The author of this work has laid the Unitarian public under an obligation which they owe to few writers, authors, laymen, or clergymen. Few men have read such a number or such a variety of polemical and doctrinal works. And then the industry and the patience necessary for the composition and compilation of such a book fatigue the imagination to think of.

When it was finished, the inquirer into Unitarianism was furnished with a perfect magazine of arguments out of the mouth of Orthodoxy itself, conceding, in one form or other, almost everything that the upholders of the Divine Unity have ever asserted. The incredible number of nearly *three hundred and fifty* Trinitarian writers are largely quoted from, in the assertion of some principle, or the admission of some truth, important to the establishment of some great point of Unitarianism. As in a former work, the same author demonstrated that there is not a single text alleged in proof of the Trinity which has not been abandoned by some one of its advocates, so in this he shows conclusively that there is no truth for which Unitarians contend, and no principle of interpretation which they insist on applying to the Scriptures, which some Trinitarian theologians or scholars have not voluntarily acknowledged.

And after examining this volume, the reader closes it with the exclamation, "What, then, supports the doctrine of the Trinity and its kindred dogmas?" It is acknowledged that nature never revealed it, reason revolts at it and rejects it, the Catholic confesses that it is not found in the Scriptures, the Protestant finds that every passage which is alleged to sustain it has been given up by some of its advocates as proving nothing to the purpose;—how, then, does it venture to be believed,—why is it not laid aside?

The true answer, we apprehend, to be this, that it is ever embalmed only in the *traditional reverence* of mankind. It has been so long attached to the venerable forms of Christianity, and is so interwoven with its venerated creeds and sacred liturgies, that men have ceased to scrutinize it with the unveiled eye of the intellect. They suffer it to pass unquestioned into the mind, as a first truth which needs no proof, and cannot be invalidated by reasoning.

The progress of religious truth involves a perpetual struggle between the understanding and the sentiment of reverence. Both are essential to true piety and a rational theology. But separate them, and the most disastrous results are seen to follow. Lay the understanding asleep, and, as in Italy, religion is bound under a load of superstitions, till it loses all power either to enlighten the mind or regulate the life. Give the understanding unlimited sway, and ignore the jurisdiction of Reverence, and a barren Rationalism, like that of Germany, springs up, as cold and un-affecting as moonbeams reflected from a mountain of ice. And one great reason why things are in their present position is, that there have been ages since the Christian era, when Intellect lay wrapt in a profound sleep, and Reverence had everything her own way. Everything which could claim the least relationship to things divine was admitted within the shrine of holy and consecrated things, till the very finger-nails of the martyrs became objects of prostrate adoration.

It was this sentiment, more than any logical, psychological, or critical arguments, which begun and perfected the slow process of the deification of Christ. The Reverence smiled upon every attempt to exalt the metaphysical nature of Christ, and frowned upon every effort to oppose the growing Christolatry, and the Christian world looked with

complacency upon the decrees of successive councils, until the Crucified was placed on the throne of the universe.

At the Reformation, the intellect roused up from the slumber of ages, like Neptune after the storm which had scattered the fleet of Æneas, and found everything divine and human mingled in the utmost confusion. Not only Christ had been deified, but his Mother, and Christianity itself had become a Mary-anity, and so it continues, in Catholic countries, to the present hour.

The understanding commenced at once its Herculean task of clearing away those superstitious accretions to Christianity. From the very nature of the case, every enterprise of this kind is denounced as impious and sacrilegious. Every error is embalmed in the reverence of mankind, and hence the work goes on against the most determined opposition. Every inch of ground is contested with the most pertinacious obstinacy.

We find the old feeling lingering ever among us. We hear of the safety and piety of entertaining *reverential* views of Christ. The most truly reverential views of Christ are those which take him to be just what he is. *Blessed is he whosoever shall not be offended in me.* Jesus claimed nothing mysterious in his origin: "Ye both know me, and know whence I am." He insists merely on his *mission*. "I am not come of *myself*, but *He that sent me* is true, whom ye know not." And so it is ever. In his last prayer with his disciples, he says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ *whom thou hast sent.*"

*The mission of Christ*, — this is the true rallying-point of the Church; he who acknowledges this, stands on the solid rock of Christian faith, and it is an unchristian act to cast a shadow of disparagement on him, let his opinions as to the metaphysical nature of Christ be what they may.

We close, by heartily commending this book of Mr. Wilson's. It is a production of patient labor and sound judgment. It is one of those books which ought to be scattered broadcast over the country.

---

### MISSIONARY CONFERENCE.

On the evening of the 11th of November, the first of a series of meetings, to be held during the winter, was attended by a respectable audience in the Bedford Street Church. Rev. J. I. T. Coolidge, of the Thirteenth Congregational Church, read appropriate selections of Scripture, and offered prayer. After singing by the congregation, the President of the American Unitarian Association stated that the meeting was called by the Executive Committee of that body, for the purpose of presenting to its friends some knowledge of the signal opportunities of Christian usefulness which now invite our action. It was thought it would be well to come together from time to time, to confer with one another in regard to our common interests and duties, and to meditate upon them amid words of prayer and songs of praise. In this way we would unite work and worship, believing that our work will be in a more holy direction by the worship, and worship will be more real and sincere by the work. We have great duties before us as a denomination, — duties in which we have been remiss; and it was right that we should seek, by a survey of our opportunities, and by words of earnest supplication, an inspiration to greater faithfulness for the future.

The Secretary of the Association read extracts from



some of the letters which have been printed more at length in this number of the Journal, and was then followed by remarks from Rev. William D. Haley of Alton, Ill., and Rev. A. B. Fuller of Boston. Both spoke with great earnestness of our need of more united and zealous action in behalf of missions. Mr. Fuller dwelt particularly upon the effect of faithfulness in this work to quicken the religious life. He gave an account of several instances which had fallen under his own observation, where sympathy for the destitute and benighted seemed to be the vehicle which God's spirit adopted to convey a mightier blessing to the soul ; and for our churches generally, he was sure, the best thing to cure their isolation and coldness was action in some of the fields of labor now open before us.

From Rev. Mr. Haley's remarks we select the following, on the three great wants of our denomination.

“ Perhaps you will ask me, What do we want? or rather, What does the mission-field require of us? and I will endeavor to answer you as briefly and truly as possible. In the first place, then, we want *faith*. Faith in God, that he will aid us ; faith in Christ, that his truth is eternal, and his kingdom without end ; and faith in the certain success of every true effort. We need a faith that shall inspire us as it did the Roman Catholic fathers, who were the first to plant the cross on the rivers and lakes of the great West, — a faith that shall make our Christianity as dominant in the Mississippi Valley as Romanism threatened to be.

“ And then we need money. We need the consecration of the power of State and Pearl Streets to the grand purpose of diffusing the Gospel that can save men from their sins. We ought at this moment to sow our literature broadcast all over the prairies, selling our books at cost, when we can get purchasers, and not afraid to give them away, when we believe their gratuitous distribution will accomplish good. There are a thousand avenues through which the great thoughts of Channing, and the noble words of other good men of ours, might reach and benefit the

great heart of the Western people, if a slight effort were made to place our books in colleges and libraries, and in the possession of clergymen. I have never known any clergyman to refuse a set of Channing's Works, and I have tried the experiment upon ministers in Alton of at least three denominations. But we must exercise some business enterprise in the distribution of our literature; and I will undertake to show, to the satisfaction of any business man, that the gratuitous distribution of ten thousand dollars' worth of our books during the next three years would pay, even in a pecuniary point of view, by the increased sale it would give for similar works hereafter.

"The truth is, we have been too modest, and have hidden our light under a bushel so long that the people do not know who we are, and are easily frightened by the ogre stories which are told of us. So that when we preach in a new place, the people either come in crowds, as if to see an elephant, or stay away with something like a feeling that we are lions, who will surely devour them and digest them into Unitarian infidels in spite of themselves. We need money, then, to disseminate light, — to send the living speaker, and to build up churches that shall exercise a permanent influence upon that great civilization which Providence is leading into the Mississippi Valley.

"And then we need men, — consecrated to their work as to the noblest and most responsible of human callings; we need men, who shall preach because they feel woe is them if they preach not the Gospel; and who shall preach Christ as their Master and the world's Saviour. We need an army of such men; but not one who is either sceptical upon the great facts of Christian truth, or afraid of the grand concrete terms of the Bible, — Repentance, Salvation, — Christ the power of God, and the wisdom of God. In a word, we need an army of men who shall not preach themselves, or for their own comfort, but who shall preach Christ Jesus the Lord, — and such men, though their fare shall be homely, and their days and nights full of toil, shall reap a harvest, by the blessing of God, such as a starched, philosophic dilettanteism has not the capacity to conceive of. But do you say we have not got the men? It is true; but you can have

them. In every New-England church let the pastor preach on the duty of early consecration to the Gospel ministry; let him do as Paul did, — magnify his office, — show its power in the world, — exhibit its relationship to Christ, — manifest its Divine energy in his own life; and, leading the young men of his flock to the foot of the cross, let him whisper, nay, utter in tones of thunder, if he can, the olden-time command, “Go ye into all the world and preach the Gospel,” “Feed my lambs.” Let him do this, and as he does it, let him pray for God’s blessing on his work, and we shall soon have ministers called of God, as was Aaron.

“Nor is it the minister’s duty only; but no mother here, who has a son, but has a duty likewise. Teach your boys and young men to look to the ministry of Christ as a nobler calling than the ministry of gain; pray over them, talk, by the fireside, of Calvary and Christian obligation to spread the good tidings, uphold the spiritual in its true place of pre-eminence in the mind of your child, and you may furnish the Church with a noble preacher, — even though the world should lose a millionaire or a capital book-keeper.

“We need faith, money, and men, and we must have them; and as you furnish them, cheer yourselves with the thought of our country’s destiny. For surely Providence has reserved some marvellous mission for our country. In his wisdom, God has not permitted the Spaniard or the Frenchman to possess the Continent, but made it a riddle to them, and upon its bleakest coast and most sterile soil, he nourished a colony of the Anglo-Saxon race, that they might send their impulses of religion and liberty across its broad expanse. The wonderful West, with its fertile lands, is but just beginning to be known, after centuries of discipline have prepared a people to receive and properly use its marvellous wealth. And think you the process is to stop here? Ah, no! but out of this daily collision of thought, out of this sturdy independence that defies kings and pontiffs, out of this habit of thinking each one for himself, and the added sense of a need of God and religious influences, — out of all these, Providence will yet mature a Church for the people, in which the Scriptures shall be the only creed, and Christ the Head. O yes! this great

American Church is to be the result of all present sectarian conflicts and denominational rivalries; and when it comes, it shall not be born of force or pampered on extortion; it shall not rest on bayonets or steal its revenues from the poor; but Christ shall dwell in its midst, and the love of its members be power enough to sustain it, and their zeal strong enough to perpetuate it. Kings may not inaugurate it, or priestcraft rule it; but in its ranks shall be found all the earnest and truth-loving, and they shall go forth to such conquests over vice and sin and ignorance as the faint-hearted Church of the present dares not to contemplate."

---

## MEETINGS OF THE EXECUTIVE COMMITTEE.

*September 17, 1855.* All the members were present. A full discussion was had on the question of our duty to provide a church for Rev. Mr. Nute in Lawrence, Kansas. Letters from him were read, by which it appeared that he conducted public worship in the open air, and was utterly unable to see what he should do in the coming winter. Having embarked in the enterprise of establishing a mission under him, the Committee felt that it could be profitably sustained only on the condition that a suitable place for worship and Sunday-school instruction be provided. Pains had been taken to ascertain if property in Lawrence could be regarded as reasonably safe against violence, and whether that was the point where a church would be most needed. The names of responsible parties in that city had also been obtained, to assume the general oversight of the erection of a church, and to provide for the regular administration of the Gospel when it is finished. Furthermore, the Committee had had interviews with E. B. Whitman,

Esq., a gentleman well known to some members of the Board, who offered his services in the attempt to raise money for a church. The following votes were passed : —

“ Whereas, it is important to the interests of Christianity and civilization in Kansas that immediate steps be taken to erect a church in the city of Lawrence, in that territory ; and whereas we feel encouraged to undertake this work by the assurance that land for a church will be deeded gratuitously to the American Unitarian Association, and by the willingness which we have heard expressed by many friends to contribute to this object, —

“ *Resolved*, That we will undertake to erect a church in Lawrence City, at a cost not exceeding thirty-five hundred dollars.

“ *Resolved*, That the President, Secretary, and Treasurer be a committee to provide plans for said church, and to conclude contracts for the immediate erection of the building.

“ *Resolved*, That we accept the services of E. B. Whitman, Esq., who has offered to devote his time to the presentation of this enterprise to the public, and that we will pay his travelling expenses while engaged in making collections for this object.”

It was understood by the Committee, that the land and church are to be the property of the Association. This fact is to be distinctly stated in solicitations for aid. The Society worshipping in the church will be expected to pay a rent according to its ability ; and, when its circumstances will permit the purchase, it is to buy the church on terms which may be agreed upon. The proceeds of the sale are to be employed by the Association as a perpetual church-building fund, to aid other societies at the West in a similar manner.

After the above matter had been disposed of, letters from Calcutta were laid before the Board, informing the Committee of the safe arrival of our missionary, Rev. Mr. Dall, of the cordial welcome which he received, and of his entrance upon the duties of his mission.

Applications for aid from various societies in different parts of New England were read, and some small appropriations were made. But the Committee, with great unanimity, feel that the funds at their command are too small to justify appropriations of this kind, and that other opportunities of far more extended usefulness rightfully claim a preference. We have before alluded to this matter, but we feel obliged to repeat, that the policy of the Committee is to discourage applications to us from feeble societies, except in very unusual cases.

It was voted that the Secretary be authorized to publish a new edition of Clarke on Prayer, with additions by the author, and new editions of Early Piety, and Eliot's Doctrinal Lectures.

The Secretary made a statement to the Board in regard to an important book which had lately been received. The gift of fifty copies of "Parliamentary Debates on the Dissenters' Chapels Bill," made to the Association by University Hall in London, had come to hand. As the work was forwarded in sheets, the Secretary, after paying freight and customs, had directed to have them bound, and the fifty copies, in large, handsome octavo volumes, were then on the table. It was voted that the distribution of them be referred to the Committee on Publications, with full power. This committee afterwards voted that copies be given to the libraries of certain institutions, and that the remaining copies be sold at one dollar each. We take this opportunity to add that a few copies are still for sale. The

debate in Parliament, of which this book contains a full report, is often spoken of as one of the ablest in recent days. The speeches of Lord Campbell, Lord Brougham, Macaulay, Sir Robert Peel, Lord John Russell, the Bishop of Oxford, the Bishop of Exeter, Mr. Gladstone, are learned and strong. These, with the Notes and Appendix, present a complete history of the rise and progress of English Unitarianism. This volume furnished many of the authorities cited in the recent trial of the right of the Federal Street Society in Boston to their valuable church property.

The Secretary was authorized to engage the services of George W. Fox, as clerk and salesman in the book-room of the Association.

*September 26, 1855.* A special meeting of the Committee was held this day, having been called at the request of the President. All the members were present except Rev. Dr. Hall of Providence.

The President stated that the object of the meeting was to receive and act upon a long report forwarded to the Board by Rev. Mr. Haley of Alton, Ill., giving a full account of his visit to our missionary station in Minnesota Territory. The Secretary, at the request of the President, gave a synopsis of this report. Proceeding from Alton, Mr. Haley went to St. Paul, from which point he travelled several hundred miles into the interior, visiting James Tanner at his home, and making many personal observations of the state of the Chippewa Indians, and the prospects of missionary labor among them. Mr. Haley undertook this exploration at his own suggestion, and as a summer excursion. He bore decided testimony to the great influence which Mr. Tanner exerted over the people

of his tribe, and of their willingness to listen to the teachings of the Gospel, and to make an attempt to profit by them. Mr. Tanner's plans for detaching his tribe from habits of roaming the forest, for settling them in permanent homes, for teaching them the use of agricultural implements, and for gathering their children into schools, seemed every way the wisest, and a visit to the Indians themselves made it apparent that in no other way can any abiding good be accomplished. On the whole, Mr. Haley returned with a deep conviction that here are noble and promising fields for Christian enterprise, but with serious doubts whether so small a denomination as ours can raise the amount of money necessary to prosecute this vast enterprise with any hope of success.

Other causes create some embarrassment. Acting, as it is understood, under the advice of Governor Gorman, — the Governor of the Territory, — Mr. Tanner has endeavored to dissuade his people from trading with some dishonest parties who proposed to furnish Indian supplies. As a natural consequence, Mr. Tanner became an object of hostility to the traders, who seized his person and confined him in prison. Mr. Tanner made his escape, and engaged at once in plans to procure Indian supplies by some other channels. All this was an interruption of his missionary labors, and left the hopes of the Association, temporarily at least, to be defeated.

During Mr. Haley's visit to the Territory, he became acquainted with Rev. David Spencer, a devoted missionary among the Indians, who had expressed great sympathy with the action of the Association, and a willingness to further its wishes. Upon mature consideration of the whole case, the following votes were passed: —

*“Resolved, That the Secretary write to James Tanner,*



inquiring whether he is engaged in any other employment than that of the American Unitarian Association, and if so, whether its duties are of a kind to interfere with his services in our behalf, and informing him that we must withdraw our support from him from the time that he withdraws his labor from us.

*“Resolved,* That the Secretary write to Rev. Mr. Spencer, making inquiries as to the general state of our mission in Minnesota, and as to his ability and readiness to take charge of it, in case Mr. Tanner’s present engagements forbid a continuance of his connection with the Association.

*“Resolved,* That the Secretary write to Mr. Lyman Dayton of St. Paul, making inquiries in regard to the agricultural implements left there by Mr. Tanner, and request him to take care of them, and hold them reserved for the use of the mission.”

It may here be added, that the above describes the present position of our mission in Minnesota. By one of those collisions so often arising between avaricious trading parties, and the wary and passionate native tribes, all our plans are in abeyance. At present we are incurring no expense in that quarter. We must wait further intimations of duty before deciding what we shall do. In letters to us, Mr. Tanner pleads his incompetency to manage the complicated business and financial concerns of a missionary establishment as a reason why some white man should be appointed to be the head of the mission. If we could find a courageous and sagacious man, uniting the qualifications of a devoted missionary of the cross and a wise manager of affairs, to go to Minnesota, to take the lead of the missionary work, to give a good direction to the labors of Mr. Tanner, to gather communities, establish schools, make

available the farming tools already provided, and to give a decided Christian impulse to the entire undertaking, we feel confident that we should be doing a work of incalculable importance to the temporal and spiritual interests of thousands of our red brethren. Mr. Haley estimates the smallest annual cost of such an enterprise at six thousand dollars. We expect that a few months will give still further light on the path of our duty.

Meanwhile we are far from regarding the steps already taken as fruitless and unimportant. They have drawn forth from our denomination substantial expressions of interest in the missionary cause, which inspire a confidence that may be the basis of other and more successful works. The large number of implements awaiting use will be valuable helps towards civilizing the children of the forest, and will be appropriated to this purpose, whether under our oversight or not. By our action in this case, more has been done, especially in the West, and most of all in the rapidly growing Territory of Minnesota, to call public attention to our plans and aims, to inspire respect for our Association as a working institution, than could have been accomplished in any other way.

All this is true, even on the supposition that the mission is now to be abandoned. But at present we do not anticipate such a result. It is impossible, however, to foresee what the prospect for Christian missions among the Indians may be. The United States government has abandoned the policy of removal, and adopted the policy of civilizing the most hopeful tribes, and receiving them into our national confederacy. For this purpose, it is expending among them large appropriations, which in many cases only stimulate the avarice of the designing, and lead to frequent jealousies and strifes. No invitation for aid will

be presented to our churches, unless under a well-understood and strong case of duty ; and when that arises, the contributions already made give assurance that the call will not be made in vain.

*October 15, 1855.* The meeting of the Board this day was attended by all the members except Rev. Mr. Alger.

A letter from Rev. Mr. Longfellow of Brooklyn, N. Y., containing an important suggestion relating to the publication of a new series of books on reforms in social life, was read, and was referred to the Committee on Publications. Some action was afterwards had with reference to the plan here named ; but no measures are as yet matured.

It was voted, " That Calvin W. Clark, the Treasurer of the Association, be, and he hereby is, authorized to execute, acknowledge, and deliver, under the seal and in the name of the Corporation, to Samuel Cabot and others, Trustees of the Church of the Disciples, an assignment of the mortgage for five thousand dollars which was made to this Corporation by William Crehore and others, dated July 1, 1850."

Letters were read from Rev. William Roberts of Madras, and Rev. Mr. Dall of Calcutta, extracts from which will be found under another head. It was unanimously voted, that " we establish another missionary station in India, and that the appointment of the station and missionary be referred to the Committee on Missions, with full powers." Some attempts were immediately made by this Committee to procure the services of a missionary. As yet these attempts have not been successful.

It was also voted, that " the Secretary be directed to write to the British and Foreign Unitarian Association, informing them of our wish to sustain a second missionary

in India, and inviting their co-operation." In due time we shall hear from our friends in England, and it will afford us great satisfaction if they and we, by the union of our means, shall be able to send a faithful and devoted man to labor with William Roberts.

In regard to Mr. Dall's request to remain in Calcutta, the Committee voted to modify the instructions given to him, and that he be released from the duty of visiting Madras, Salem, Secunderabad, and other places, and devote himself entirely to the Society recently formed in Calcutta.

The plan of assigning the duty of soliciting aid for the Association to District Agents contemplated a semi-annual meeting of those Agents, for conference and encouragement. It was voted, that "they be invited to meet the Executive Committee at 12 o'clock on the day to which this meeting shall stand adjourned."

The Secretary reported that a new book published by the Association was now ready from the press, under the title of "Unitarian Principles confirmed by Trinitarian Testimonies," by John Wilson. The Secretary also stated that he had carefully examined the proof-sheets, and wished to express his deep sense of the ability and value of the work. The contracts for stereotyping and binding had been executed, and it only remained to fix the price of a book which would be regarded as the most important the Association had yet published. It was voted that this subject be referred to the Committee on Publications. The price of the book was afterwards fixed at one dollar and twenty-five cents per copy, with the usual deduction to the trade.

With a view to make the public better informed of the opportunities and plans which come before us for action, as well as for the purpose of deepening our interest in

these by words of prayer and earnest exhortation, it was voted that there be from time to time during this coming season public meetings of the friends of the Association, and that the first be held in Bedford Street Church on the evening of November 11th, and the Secretary was directed to make all necessary arrangements therefor. This meeting was afterwards held, and an account of it will be found on another page of this Journal, under the head of Missionary Conference.

*November 12, 1855.* All the members of the Board were present. Letters were read from our missionaries, giving accounts of their prosperous condition, both in Calcutta and Kansas.

An application came before the Board from Mr. Turner of Jacksonville, Ill., who wished for all our publications for the use of the students of Illinois College. It was voted that the Secretary transmit books to Mr. Turner, for the purpose above named, to an amount not exceeding thirty dollars.

The Secretary reported that Rev. Mr. Whitney of Keokuk, Iowa, to whom had been sent about two hundred dollars worth of books, had forwarded a letter announcing the sale of these books, and the appropriation of the proceeds towards building a church in Keokuk, according to the wishes of the Board. Mr. Whitney had made application for another two hundred dollars' worth of books, and as it was the implied intention of the Board to give them, and it was important that they be forwarded before the closing of navigation, the Secretary had selected and sent them. It was voted to approve the action of the Secretary.

Some records and papers belonging to two societies formerly existing in Boston, — the Anonymous Society and

the Society for Promoting Christianity in India, — had been offered for safe keeping in the archives of the Association, and the Board voted to accept the trust, and the documents were committed to the care of the Secretary.

A manuscript from Rev. Thomas T. Stone of Bolton, entitled, "The Rod and the Staff," was laid upon the table by the Secretary, and it was referred to the Committee on Publications, to report at the next meeting.

Rev. Mr. Haley of Alton, Ill., appeared before the Committee, and presented a calumet, — a pipe of peace, — sent by a war-chief of the Chippewa tribe to the Association, with the following message : —

"Tell our white brethren that your words are very good; we know our misery and our degradation, and we remain in it, not willingly, but because we do not know how to help ourselves out of it. In the white missionaries who have been amongst us we have no confidence, because we see their mutual jealousies. But send us men from your tribe, and we will treat them kindly, and listen to their words."

It was voted that the thanks of the Association be given to Mr. Haley for bearing this calumet and message to us, and that he be requested to send to the war-chief the assurance of our friendly interest. It was also voted that the pipe be kept in the Rooms of the Association.

At 12 o'clock the Executive Committee received the District Agents. In addition to such as are members of the Board, there were present Rev. Messrs. Frost of Concord, Hill of Waltham, Burr of Medfield, Ball of Plymouth, Allen of Northboro', Nightingale of Groton, Moors of Deerfield, Muzzey of Concord, Nichols of Saco, and Haley of Alton. The Secretary communicated letters from Rev. Dr. Farley of Brooklyn, Rev. Dr. Palfrey of

Belfast, Rev. Mr. Buckingham of Troy, and Rev. Mr. Conant of Geneva, expressing regret that other engagements prevented attendance, but extending assurances of interest in the objects of the proposed meeting. Nineteen of the twenty Districts were virtually represented.

The District Agents proceeded in order to give an account of the steps they had taken towards the accomplishment of the purposes of their appointment. In some few cases sermons had already been preached in behalf of the Association, and collections taken up in aid of its objects. Generally speaking, the action hitherto had been confined to making arrangements for the presentation of this subject during the coming season, and in nearly every case the hope was expressed of being able to reach every Society in the District.

One of the most valuable features of this meeting, was the knowledge obtained of the light in which the Association is regarded by rural and distant churches, and of the objections expressed against it. It has long been apparent that in many quarters there is a want of sympathy with its action. We were favored with some plain speaking. We felt grateful for it. There are many points which we hope to amend in consequence of the frank and honest criticism. It was obvious, however, that many objections were self-contradictory, and were such as would lie against any organization whatever. Some disliked the Association because it was too conservative, others because it had shown some leaning to forbidden subjects; some thought that it had done but little, others that it had done too much, in the way especially of building churches at the West; some held that the Association should more distinctly mark its doctrinal belief, others that it was too much disposed to define and exclude, and it must take more comprehensive

and liberal ground. Such were the remarks, not of the Agents themselves, but which one or another had heard. Amidst all this conflict of opinion, it was encouraging to mark the general favor with which the Book Fund movement was regarded. No objection has been heard against that. Probably no movement has ever been undertaken which was better suited to the genius of our denomination, or which has so much commended itself to universal favor. It has been most successful in every respect, — except the money. It is in the highest degree discreditable that the enterprise should drag when only one half of it is accomplished. We are not without hopes that earnest and determined efforts will soon be made to carry it forward to completion.

In regard to the forenamed objections, it was something to get a clear expression of them, to see what they are, and to understand which of them we must endeavor to remove, and which of them we must learn to disregard. So far as the Association is concerned, we all can have but one interest, — to make it a working and efficient institution on the basis of that theology which we all accept. It is our common property, and our common agent; and it would be a desecration of its purpose to make it the instrument of favoritism, an exponent of a party within a party. Looking to the great interests which we all have in common, it should strive for "Liberty, Holiness, and Love," — to use the motto of Henry Ware, Jr., — and seek to draw our hearts together by greater activity in those noble philanthropic works which Divine Providence puts into our hands. It seemed to be the effect of the meeting referred to, to leave this impression on our minds. It was a good meeting, a practically useful meeting, one of the best working meetings we have for a long while at-



tended. The plan which it inaugurated — to use the word of the day — promises to be eminently successful, and to be an efficient promoter of the interests of the Association. It was understood that the District Agents would be invited to meet again some time prior to the Anniversary in May, to make report of what had been done.

---

## EXTRACTS FROM LETTERS.

### UNITARIAN SOCIETY IN CALCUTTA.

Soon after Mr. Dall's arrival in Calcutta, a Society was formed, which opened a correspondence with the American Unitarian Association. We now lay before our readers the first letter we have received from the President of that Society, Hodgson Pratt, Esq.

“TO THE REV. H. A. MILES, D. D., *Secretary of the American Unitarian Association, Boston, U. S. A.*

“Dear Sir, — We the undersigned, residents of Calcutta, desire to convey to the American Unitarian Association the deep interest we feel in the success of the mission which they have undertaken, by the deputation to this country of the Rev. Charles H. A. Dall; and the Association will learn from the accompanying resolutions that we have at once formed ourselves into a Society for the purpose of active co-operation in this important work.

“It will be satisfactory to the Association to learn, that we confidently believe, that, with God's blessing, much may be achieved by a Unitarian Mission in India at the present time; and it seems desirable that we should communicate to the Association the grounds upon which we entertain this opinion.

“By the efforts of the British Indian government, and, of late,

by the efforts also of the Hindoos themselves, education in the English language and in the learning of Europe has been very widely diffused among the middle and upper classes at the Presidency towns of Calcutta, Madras, and Bombay, and more especially so at Calcutta, where there are several hundreds of young men possessing a fair acquaintance with the English language and literature. Those most distinguished for their attainments are admitted, in yearly increasing numbers, to offices of trust and importance under government. The gradual progress of these territories in wealth and civilization is opening out new sources of profitable occupation to all classes; while there is, besides this, that deep, instinctive love of knowledge and intellectual inquiry which has ever been the distinguishing characteristic of the Hindoo race. These are powerful influences in extending everywhere the desire for education.

“The education, however, which is provided in the different schools and colleges, whether established by the government or by the natives, is without any religious element whatever; for the government are bound by former treaties with the Indian Powers to abstain from any interference with the religious opinions of the people, while the Native School Proprietors and Teachers have, for the most part, exchanged the old idolatry for philosophic scepticism. The only exception to this rule is to be found in the schools established by Christian missionaries; but these, in consequence of their being avowedly instruments of proselytism, are avoided by all except those who are too poor to pay anything for their education, that is, the humblest and least influential classes. The result of this state of things upon the religious habits and belief of those who are educated has been entirely to destroy all attachment to idolatry, while want of moral strength of purpose, and the inherent difficulties attaching to the doctrines placed before them by Trinitarians, have prevented them from embracing Christianity. This has led to avowed scepticism and the absence of all religious belief in some, and in others to an ostensible profession of the moral precepts found in the *Vedānta*, as a convenient transition between Polytheism and Christianity. It must here be explained, that, while an avowal of belief in Christianity never fails

to bring excommunication and the destruction of all the ties of family and friendship as its immediate penalty, no such intolerance is shown towards the sceptic or the Vedantist ; for the latter are willing to keep up the outward observances of idolatry, which the native Christian of course repudiates with disgust.

“ Dread of excommunication and the destruction of all family ties, dear as these are to a Hindoo, are not the only, nor perhaps the chief, cause which has interfered with the success of the Trinitarian missionaries in their unwearied efforts to win over converts to Christianity. The doctrines of the Trinity and of Vicarious Atonement are great stumbling-blocks to the educated Hindoos, more so, probably, than to any other men ; for their present intellectual condition is that of men rejoicing in the newly found assertion and exercise of the full right of reason, and in their consequent emancipation from the superstitions of Hindooism. There could not be a state of mind less favorable for the apprehension and acceptance of doctrines so closely resembling the prominent ideas of their ancient creed, incarnation and sacrifice, since to accept them would appear like a return to superstition.

“ For these reasons, we believe that there is here a wide field for the declaration and promulgation of those purer and simpler views of Christianity which we hold, and we trust that, with Divine aid, the mission which the American Unitarian Association have now undertaken may be the means of bringing the religion of Christ to the understanding and the hearts of this acute and intellectual people. Most grateful are we, then, that this able work has been suggested to our American brethren, and we will make every effort in our power to co-operate in its accomplishment, encouraged as we are by the presence and the guidance of one who appears to be in every respect so well qualified for this sacred duty as our respected friend and brother, the Rev. Charles Dall.

“ With reference, however, to the extent of the pecuniary support which is to be expected from Unitarians in India, we must remind the Association that the number of persons professing those views is as yet but very small ; and the main burden of supporting the mission must for the present devolve upon the Association.

“ The amount which has been assigned as Mr. Dall's salary was evidently determined on without sufficient knowledge of the cost of living in India, and the great expenses of travelling. By the arrangements made before Mr. Dall's departure, he has \$ 600 a year for his own support and expenses. This is equivalent to a sum of 100 rupees a month. This, we believe, is less than one third of the lowest sum received by any of the numerous missionaries residing in Calcutta, and would be insufficient even in the interior of the country, where the other American missionaries are always posted. In Calcutta, where the expenses of living are very much greater than in the interior, the amount in question is still more inadequate.

“ We are of opinion that a sum of 250 rupees a month should be allowed to Mr. Dall for his personal expenses, with a special allowance for travelling, whenever he may be required to visit Madras and other distant stations ; and that not less than 100 rupees a month should be provided for the expenses attendant upon the establishment of a school and place of worship. At present, we are unable to contribute more than 100 rupees a month towards these expenses, besides a small reserve fund of about 350 rupees. For the balance, we must look to your Association.

“ Dear Sir, I remain yours faithfully,

“ HODGSON PRATT,

*On behalf of the Unitarian Society for the  
Propagation of the Gospel in India.*

“ Calcutta, July 8, 1855.

“ P. S. In looking over the letter which I enclose, I see that I have omitted to explain a fact of some importance, which will doubtless attract your attention, and which, without explanation, would create some surprise. I allude to the absence of all mention of the Mohammedans, and to the fact that exclusive reference is made to the Hindoos. You will perhaps be surprised to hear that the Mohammedans do not in any degree share in the progressive, reforming spirit which has been so striking a fact in the case of the Hindoos during the last twenty or thirty years.

The Mohammedans, though possessed of greater physical strength are now infinitely less active than the Hindoos; are sunk in sensual apathy and indifference, neglecting, with a few exceptions, their own literature and learned languages, while they regard with contempt the languages and sciences of the West. Thus, though the government schools are open to all, the Hindoos alone attend them (which they do in crowds), and as they alone qualify themselves, they have a monopoly of the numerous offices which the government throws open to the native population. You will, of course, remember that the Hindoos vastly outnumber the Mohammedans in this part of India.

"I remain, dear Sir, yours very truly,

"HODGSON PRATT.

"*Calcutta, July 16, 1855.*"

"At a meeting of Unitarian Christians, held at No. 7 Mission Row, Calcutta, on the 8th July, 1855, the following resolutions were adopted, Hodgson Pratt, Esq., C. S., in the chair:—

"1st. That this meeting views with deep interest the experiment which the American Unitarian Association has undertaken, of forming a mission in India, with the twofold object of exhibiting Christian truth to the native population in a simpler and more intelligible form than that presented by Trinitarian denominations, and of establishing a Unitarian church for such Christians residing in India as desire a more liberal Christianity than that contained in the creeds of existing churches. (Proposed by Mr. Rhoades, and seconded by Mr. Whitney.)

"2d. That, with a view to carry out this important work, the undersigned do now form themselves into a 'Unitarian Society for the Propagation of the Gospel in India,' which shall correspond regularly with the American Unitarian Association on the subject of the mission, shall meet for the transaction of all business connected with the undertaking, and shall afford all necessary aid to the Rev. Charles H. A. Dall, or any other approved missionary whom the Association may send to this country. (Proposed by Mr. Lewis, seconded by Mr. Dalton.)

"3d. That an Executive Committee be formed, for the purpose of superintending all matters of detail connected with the general

objects of the Society, and to consist of the following members : R. Lewis, Esq., A. H. Rhoades, Jr., Esq., Samuel Smith, Esq., J. G. Whitney, Esq., George Whitney, Esq., James Dalton, Esq., Charles M. Rollins, Esq., Hodgson Pratt, Esq., and J. E. Parkman, Esq. (Proposed by Mr. Samuel Smith, seconded by Mr. Dalton.)

" 4th. That A. H. Rhoades, Jr., Esq., be appointed Honorary Secretary, and Richard Lewis, Esq., Treasurer to the Society for one year, — any vacancies occurring in these offices during that period to be filled by the Executive Committee.

" 5th. That a general meeting of the Society take place half-yearly, to receive a report from] the Executive Committee on the operations of the preceding six months, with a view to the transmission of the same, when approved, to the American Unitarian Association, and to transact any other business which may be necessary. (Proposed by Mr. Lewis, seconded by Mr. Dalton.)

" 6th. That, in addition to these half-yearly meetings, a general meeting shall be called at any time, upon the written requisition of any ten members of the Society, addressed to the Secretary. (Proposed by Mr. J. G. Whitney, seconded by Mr. G. Whitney.)

" 7th. That five members shall constitute a quorum at meetings of the Executive Committee, and eleven at general meetings of the Society. (Proposed by Mr. Lewis, seconded by Mr. Rhoades.)

" 8th. That the Secretary shall register the names of any persons who may prefer a written request to become members of the Society, such registry to constitute membership. (Proposed by Mr. Samuel Smith, seconded by Mr. Lewis.)

" 9th. That a subscription be forthwith set on foot by the Executive Committee, for the general purposes of the mission. (Proposed by Mr. Lewis, seconded by Mr. J. G. Whitney.)

" 10th. That a copy of the above resolutions, together with a copy of the accompanying letter, be forwarded to the Executive Committee of the American Unitarian Association by the mail of the 18th instant. (Proposed by Mr. Samuel Smith, seconded by Mr. Dalton.)

" 11th. That Mr. Hodgson Pratt be chosen President of the

Society. (Proposed by Mr. Samuel Smith, seconded by Mr. Lewis.)

“HODGSON PRATT, *Chairman.*”

To this communication the Secretary of the Association returned a reply, expressive of our great satisfaction in the steps which had been taken in Calcutta, and of our wish that by our united efforts something effectual may be done for the promotion of a pure Gospel in India. The suggestion in regard to Mr. Dall's salary was subsequently acted upon by the Executive Committee, and their vote was communicated to our friends in Calcutta.

REV. MR. DALL.

Since the publication of the last Quarterly Journal, we have received three letters from Rev. Mr. Dall of Calcutta. Under date of August 8, 1855, he writes : —

“REV. H. A. MILES, D.D., *Sec'y A. U. A., Boston, U. S. A.*

“Rev. and Dear Sir and Brother : — You have learned by letter from Hodgson Pratt, Esq., of the formation, in Calcutta, of a ‘Society for the Propagation of the Gospel in India.’ This was accomplished within three weeks after my arrival here. The members of this Society constitute a congregation which meets regularly on Sundays for religious worship. We invite all who please to come and join with us, and now, after seven Sundays, some fifty persons are with us. We met first in a parlor, next in a warehouse, and have just now rented an eligible hall. Some Hindoos of education, and a few of the society of Ram Mohun Roy, attend, and also meet me during the week for conversation. Of these native gentlemen, some contribute towards our expenses, many purchase our Unitarian books, and a few look earnestly toward Christianity.

“In presence of these facts, and especially the fact that a Unitarian Society is formed here, demanding the attention of a regular preacher and pastor, I ask further instructions from the Committee as to the course I am to pursue. I was charged first

of all to ascertain where missionary labor could be most advantageously bestowed. As directed, I came first to Calcutta to examine thoroughly this ground. With the advice of Hodgson Pratt, Esq., to whom you referred me, and with earnest and generous co-operation, I have succeeded in gathering a church. And now I find myself the minister of a slowly but steadily increasing congregation. Were the means in my hands sufficient to meet the expenses of travelling, as they are not, I should wish to proceed 'to Madras, Salem, and Secunderabad.' But you perceive, dear Sir, that I am doubly prevented. The building up of the church here demands all that I have of time and strength, and more than I have at present, to meet necessary expenses. How this is, Mr. Pratt's letter, as Chairman of our Executive Committee, will fully explain. Calcutta, you are aware, is the metropolitan city of British India,—a country as large as all Europe, Russia excepted,—while it is the capital of Bengal, a Presidency which contains thirty millions of people. We are here brought into contact with all the most influential Hindoos, and labor at a great vital centre. As it happens, the American Board of Commissioners for Foreign Missions have not a single missionary in all Bengal. There are 20,000 English in Bengal, and the American mercantile influence is on the increase. Within a year or two the English government has greatly enlarged the means of popular education in Bengal, whose people are anxious for nothing more than for a mastery of the English tongue. These, and other facts which could be mentioned, go to prove that God has opened to us a wide, rich field of Christian labor, radiating from Calcutta, to bless millions. Newspapers and periodicals, established here for many years, promise to give circulation to articles on Liberal Christianity. We look to the establishment of one or more schools in connection with our Unitarian mission, and an eminent native has offered to sustain one at his own single charge. The large supply of books you sent with me is likely to be all disposed of, and about one third of them are already sold. I received to-day a letter from the Rev. Wm. Roberts, acknowledging the receipt of one from you, enclosed in a letter from John Webb, Esq., Secretary of the British and Foreign Unitarian



Association, acknowledging also a letter from the Rev. C. T. Brooks. Mr. Roberts says: 'I and my brethren here think it very needful and requisite that you should have a thorough survey of the ground here, and then to fix your habitation in such place where you may judge that you can better exert yourself, and be a more useful instrument in the hands of God for the purposes you have been appointed for.' Considering the terms of my appointment, which have doubtless reached him, this is a very reasonable appeal, while it is very clear that I ought not for a moment to leave my work in Calcutta.

"It seems to me that another man should be sent out promptly to Madras, who, in the event of my falling ill, could repair to Calcutta, and serve the people here who have made such generous sacrifices, and exposed themselves to no little odium. Nothing should prevent our having a strong and well-sustained church in Calcutta. In a very few years it would take care of itself; and in a few more, of other infant churches in its neighborhood. Never was there a clearer call to us to show what value we set upon the Christianity in its simplicity which God has given us to preach. If mercy be twice blessed, then the American Unitarian body is to be blest, multiplied, and united by a mission like this. Let us give the waters of life to India as our bounden duty, and, ere we know it, we shall be watered ourselves. May God in his mercy hear your intercessions and ours.

"Your brother in the Gospel,

"C. H. A. DALL.

"P. S. Rev. Mr. Roberts reports, in his three schools, 155 pupils, of whom he calls 90 Heathens, 11 Mahometans, 39 Roman Catholics, 7 Trinitarians, and 8 Unitarians. He has no Sunday School, and of his 155 pupils in three schools, only 14 or 15 have any acquaintance with the English tongue.

"Please remember me to Br. Tanner of the Ojibway mission. Tell Rev. Br. C. T. Brooks I am waiting anxiously for his promised journal. Send me three or four copies of Rev. S. Osgood's *Hearthstone* in the next ship; also a few of *Furness's* and *Brooks's Prayers*.

"Yours ever truly,

"C. H. A. DALL."

August 22d, he says :—

“ I know you will be rejoicing ere this comes to hand, in view of the unexpectedly rich opening which God has given us here in Calcutta. Nothing but the working of his Holy Spirit will account for what my eyes, and the eyes of more than fifty friends of a true Christianity, have gladly beheld in this city. Before leaving home, I was confident that a great work awaited us here, and now, after a little more than two months' labor, I find it more than true. That for which I am most grateful is the welcome given to our mission by the *native* mind. It is yet premature to form very broad conclusions, but we ought to thank God for the early promise of this work. We established this mission chiefly for the heathen, not for those who have been educated in a Christian community, and have migrated for the purposes of business. They doubtless can have a Unitarian church if they desire to support one, but our work is for the long-degraded victims of the worship of false gods. No wonder that this people of one hundred and fifty millions of souls are deeply sunk in ignorance, intemperance, and licentiousness. They have not one single temple erected to any of the virtues, not one to the only true God. Those who daily frequent my rooms in search of truth declare that self-denial, and the command laid upon the strong to bear the infirmities of the weak, are altogether peculiar to Christianity. We American Unitarian Christians are sought and found of the Gentiles, and we shall gain our brothers by kindness ere long, if we are fruitful.”

Mr. Dall then proceeds to give the names of more than twenty persons, natives of India, men of intelligence, and some of them of high station, with whom he has communication, and who, weary of their heathen mythologies, are disposed to listen to the instructions of the Gospel as offered by our missionary. He adds :—

“ Reading these names of men already interested in our views of Christianity, can you doubt that God calls us to work here ? I do not dare to rely on all whose names are here given as men

whose interest will be abiding. It may continue, and it may not. Another two months may see the list doubled."

Under date of September 8th, Mr. Dall again writes as follows : —

"The present has been an important week for missions in Bengal. I have had the privilege of being a listener at the 'First General Conference of Bengal Protestant Missionaries of all Denominations.' Its deliberations have occupied four days. Most of the papers read and speeches made have proved very interesting and instructive. I have listened to the experience of, and been able to converse with, native gray-haired preachers, who were the companions of Judson and Coleman, and other pioneers of American missions in the East. About half of the fifty missionaries present were of the city of Calcutta, with whom I had already conversed, in visiting their schools and institutions. Perhaps a majority of them belonged to the Free Church of Scotland. I gave to the members a few copies of Dr. Channing's Baltimore Sermon."

We present the following letter entire : —

"Calcutta, Sept. 22, 1855.

"REV. DR. MILES, Sec'y A. U. A.

"Dear Sir and Brother : — When I recall the expectations with which I entered the Hooghly, three months ago, and consider how much God has wrought for us in this short period, I am filled with joy, and with shame, — joy, that we have at last done something, shame, that we have not done more, and done it three years ago. We have wickedly neglected India. Instead of directly following up the magnificent opening afforded to the Rev. Wm. Allen in 1827, we have kept aloof until it is now 1855, a period of twenty-eight years. Ram Mohun Roy, comparatively poor as he then was, subscribed 5,000 rupees (of the 45,000 given) to establish Christian Unitarianism ; and timely exertion on our part might have made the whole movement Christian, which, by reason of our want of zeal, or faith, or charity, has resulted in the establishment of twelve (and I know not how many more)

Vedantic shabbas, or deistical churches, which, with their newspapers and periodicals, now ably oppose the missionaries of Calvinistic or Evangelical Christianity. I am visiting these shabbas as I have opportunity and guidance. I sometimes arrive an hour before their regular services, and, standing or sitting in their midst, am plied with questions about the New Testament, the Divine mission of Christ, his miracles, &c., in a way that I am happy to say partakes far more of earnest inquiry than of mere scepticism. From among these Vedantic disciples I have already a small Bible class, who meet at my room, and devote the Sunday afternoon to a serious examination of the things that Jesus said and did. There are some of those young men, generally aged from 18 to 25, of whom my faithful helper, Mr. Hodgson Pratt, has told you. As he says, there are 'hundreds' in and about Calcutta, belonging to idolatrous families, though reading English as readily as ourselves; men who feel only disgust for the everywhere prevalent idolatry, whose present refuge is in natural religion, as taught by Paley and Butler, and who stretch out their hands to us Unitarian Christians as to the help of Heaven.

"The Rev. Mr. Adam, as you know, left his Society in 1828, before the expiration of a year from its commencement. I am told that it was in a condition of singular promise. Several leading men in the government of India then favored the establishment of a Unitarian church here, and openly lent it countenance and support. Out of what English people call 'the middling classes' there were also devoted disciples, one family of whom remains to this day, and, constant in attendance to our Sunday services, is seldom represented by less than five members, three of whom, a mother and two daughters, are singers in our humble choir.

"I remember that, just on the eve of my departure for India, one of the Sub-Committee at your side advised me to try and fix a definite institution at some important point, if it were but a small native school; and to do this in preference to itinerating from place to place, since nothing would cheer the hearts of those at home who believe in missions, like our gaining some such definite foothold in heathen India. From inquiries made in Bos-

ton, I had scarcely a hope of finding still alive a single member of the Calcutta church of 1827. I was told that they were all dead, and that all those who survived the climate were *usually* compelled to leave India after a few years, and come home invalids, 'to linger awhile and die among their friends.' I knew no better then; but in that persuasion was made strong in Christ's love to leave father and mother, brothers and sisters, wife and children, and risk my life in a cause worth more than life. I talked at my home of teaching a school, as the consummation of my hopes, by which I meant to Christianize a few young hearts, by years of toil, if life was spared so long. Now I have a school, of which I shall speak presently. I am preaching regularly in an eligible hall, to a deeply attentive though not numerous church. Instead of devoting the whole of the first year, as they say most missionaries do and must do, to the study of Bengalee (a language too difficult to preach in until after half a dozen years' acquaintance with it), I am surrounded with an increasing number of seekers of truth,—Hindoos who talk and read and write English well; most of whom borrow or purchase Channing, Ware, Greenwood, Burnap, Clarke, Bartol, or Eliot, from time to time, and uniformly, thus far, speak gratefully of the benefit received. Hardly a day passes that does not bring native inquirers to my room, asking for that Christianity which knows but one God.

"Since I last wrote you, two Sundays have passed, and on each we have used, with happy effect, a new 'Manual of Prayer and Praise,' a liturgy printed for us, as a gift, by the Hur. Karu Press,—the same press, and the same editor, that aided Mr. Adam in 1827–28. The preparation and correction of this 'Manual' has made a considerable demand upon my time of late, and I trust not in vain. Partly selected from Boston and London liturgies, the work, in part, was freshly prepared out of the Scriptures. I do not get as much time as I should like to devote to the native languages, but fortunately I am not in pressing need of them. The Bengalee is the language of missionary service, in preaching about the country, while every new comer must have a conversational acquaintance with the Hindostanee, for the common uses of life. I am studying both of these. One of

the most interesting members of my Bible class is my instructor in Bengalee; his name is Prosutun Sen. I meet him every morning, on duty, at the Industrial Art School, of which he is the accomptant, or Sircar. In leaving the city for the interior, Mr. Pratt moved the committee of this school to appoint me its Secretary in his stead, and I willingly accepted the duty of actively inspecting an institution of a so manifestly practical benevolence, and which also brings me into daily contact with 70 to 100 young men, several of whom are already asking after Jesus of Nazareth. Thus, with very little qualification of the statement, I am providentially enabled to say that I have a native school, and a very important one, in charge.

“ With these now enumerated engagements, to say nothing of others, you see how busy I must needs be. In fact, it is with difficulty that I find time for my journal and correspondence. But for the gift of a horse and gharry, from the Committee of our church, I could not possibly fulfil my engagements. As to health, I am happy to say that I never enjoyed better. India, as I am told, is specially favorable to ‘total abstinence’ men; and I find it so, thus far, with God’s blessing.

“ I wish I had time and space here to tell you of an extremely interesting visit we are enjoying this week, from a young Englishman (a friend of our friend Rev. R. Lant Carpenter), a *providential* deputation from the First Unitarian Church in Australia, the Rev. Mr. Davidson’s, the erection of whose place of worship has cost the brethren there £ 20,000. Mr. Palfreyman, the gentleman to whom I refer, comes here as supercargo on an English brig. He has been organist to the church in Melbourne, just mentioned. He reports a second Unitarian church in Sydney, the present capital; a third in Adelaide, and materials for a fourth in Geelong, half way between Melbourne and Portland Bay. Mr. Palfreyman presented himself at our services, last Sunday, and, as soon as known, was warmly greeted by us all. He returns in a week, carrying a few books, — Eliot, Burnap, Miles, Clarke, and others, — as a gift from us to his pastor’s library, of works which, he thinks, will be new to the brethren there. Ships pass between Calcutta and Melbourne as often as once a month, and

we hope thus to keep the two societies in sympathy with each other. The distance, you know, is three or four thousand miles. . . . . Would to God we might have at least one good Society at the Sandwich Islands; one at Liberia, on the West African coast; and one at Natal, or thereabout, in South Africa, where the American Board have nearly twenty stations already, and where the English bear sway, as they do here in India. If we *could* but accept thus, or *begin* to accept, the glorious invitations of the Father of us all; if we could but move, in this way, *towards* a fulfilment of the commands of Christ our Lord, and so, in due time, girdle the earth with his Gospel,—then would our light rise in obscurity, and our darkness be as the noonday:—then should we be like a watered garden and be restorers of paths to dwell in. . . . . O my God, hasten that day!

“In the prayer that our churches may catch the spirit of Isaiah, and go forth, with Jesus Christ, to seek and to save the lost, I remain yours, dear brethren, in faith and hope,

“C. H. A. DALL.”

REV. MR. NUTE.

The seven letters that have been received from Rev. Mr. Nute, since those referred to in a previous number, relate chiefly to details concerning the erection of his church. A few extracts will give our readers some idea of the difficulties he has had to contend with, and of the spirit with which they have been met. Under date of September 9, he writes:—

“The manifestations of interest in our proposed house of worship are more and more encouraging. Several have spoken to me during the last week, expressing their interest, and their purpose to contribute towards it, and to attend our services. One young man with whom I had before a slight acquaintance, and with whose appearance I was much pleased, told me that he was a member of a church in the Christian Connection in Ohio, that

his home was near Antioch, where he has a scholarship. He has given up his plan of studying there, desires to unite in forming a church under my care, and will co-operate with us in the erection of the building. Another, a carpenter, said he did not consider himself a religious man, but he wanted to see a church there, and that at once; and he would give fifty dollars in cash, and as much more in labor on the building. The committee are circulating subscription papers for funds to build a church in connection with the American Unitarian Association, or towards the support of public worship and preaching in accordance with the principles of Liberal or Unitarian Christianity. The country looks charmingly at this season; the grass in many places is above my shoulders, waving in the breeze. Fields of ten to fifty acres are covered with haycocks, or the great square stacks built on three sides of a square to serve as a kind of barn. The hay is of an excellent quality, say the farmers, and it makes thoroughly, under the scorching sun, in a single day. It is cut and raked up altogether by machines, which make a pleasant music to my ears, reminding me of New England industry and thrift. The mowing-machines are owned and run altogether by men from New England or Ohio. Give us more of these men, and they will make a free and prosperous State, in spite of all the iniquity that has striven hard against it."

September 30, Mr. Nute writes: —

"Yours, with definite propositions concerning the church, is just received, and I hasten to reply. The arrangement is just what I have thought of as the best. I wish the sum you propose to raise in New England had been larger, but, with the eight or ten hundred dollars we shall raise here, we shall try to erect a comfortable little chapel. We cannot be about the building too soon. The weather, it is likely, will soon interrupt our out-of-door gatherings. So far, we have been favored with a succession of beautiful Sunday evenings. It has sometimes rained and blown a gale until within a few hours of the time for our meeting, but never to prevent the meeting but once. To-morrow we are to change the hour from sunset to half past three. The evenings



are now quite chilly and damp. But I fear the people cannot be gathered in the open air at any other hour in such numbers. Then at the earlier hour other meetings will be held. I am to take a long ride in the morning to meet a small congregation on the other side of the Wakareusa, if I can ford the river without a guide. Other promises of help towards our church are daily received. Everything shall be done in the name of the A. U. A., deeds, contracts, &c., so there will be no question but what the building and the land will be secured to the Association. No objection will be made to this arrangement. We shall immediately publish for proposals. We shall contract at once for logs to be hauled to the saw-mill. The bare walls will cost about one thousand dollars. We shall try to have bonds given for deeds of the land; if possible, the deeds themselves. I find myself nearly down sick, owing, I suppose, to exposure to the damp night-air, riding horseback to and from town. I hope we shall have a habitable dwelling there soon. It is my plan to leave my house without any partition until the church is ready for occupation, and as soon as it is covered in we shall hold our meetings in it."

Under date of October 22, he writes: —

"The lot is surveyed, the stakes are set up for excavation, and the contract is about closed for that part of the work. The shingles are in preparation, of which thirty thousand will be needed. To-morrow I must go about ten miles to see about some timber for the floor-sills and rafters, and then in another direction nearly as far to try at another saw-mill to engage flooring. The trouble of building here is greater than people at the East can well understand. Everybody is engaged and driven in their own work, in preparation for the winter. The saw-mills are pressed with orders. If the season should be as favorable for building as it was last year, we may see our walls up and covered before the 1st of January. I fear this will not be."

"You will hear much of the excitement here prevailing in regard to the prospects of freedom in this Territory. Our hopes are growing brighter. The number of those opposed to slavery is larger than we dared to expect, and it includes some slaveholders

themselves. Yesterday I heard one man, a slaveholder from Virginia, declare with great solemnity that he should oppose all efforts to establish slavery. 'Negro slavery,' said he, 'has been a misfortune bad enough to me. I will not permit, so far as my influence goes, its extension.' How much we need the words of Christ to still the tempest of human passion, and enable men to suffer with patience, and without the sacrifice of kindly feelings towards any, — to suffer and do courageously for the right, trusting in God, in whose omnipotence there is a sure victory at last for the right."

Mr. Nute again writes, October 27: —

"It is my constant desire and prayer to do something for the credit of our religious character, to make our body felt at this distant outpost as a spiritual power, under the great Head of the Church, for the regeneration of the world. I am oppressed at times by a sense of the magnitude of my undertaking. Such are my feelings, as I read the words of encouragement and commendation which reach me by almost every mail from friends at the East. It would be pleasant to feel that I had done anything to merit the praise. But as yet my work is all prospective. I thank God for the fair prospect, and take heart while I trust that my sufficiency for the work may be of Him. It is a glorious opportunity that is given me. I rejoice with trembling before it, and need the assurance which you and others are giving me of the sympathies and fervent prayers of a large company in our household of faith.

"Workmen have commenced on the church, literally breaking ground for the foundations. The masons will be ready to begin their work in about ten days. Part of the lumber is bought and paid for by money which I advanced from that just received from you. If the present mild weather should continue for a few weeks longer, we hope to get one of the basement rooms ready for use this winter. At present we have no room in which to meet. Here I am reminded of what I must urge on your consideration. Great allowance must be made by you all at the East for the engrossment of every man here in getting a house, en-

closing land, and other engagements absolutely necessary for a home merely decent and comfortable. Everybody is in the same necessity at once, and cannot therefore get neighbors, though ever so well disposed, to render help. Add to all, every one is in want of funds, finding many unexpected expenses in moving hither and making a new home. The men of substance are just now least able to contribute either of their time or money, and there are many deeply interested who will be utterly unable to do anything for our cause for some weeks, if not months to come, who yet will ultimately become liberal supporters of our worship."

Under date of November 4, Mr. Nute writes:—

"It is getting to be a habit with me to write you once a week, so that I may keep on after I am all run out, and have nothing left to say. Last evening your kind word of the 18th instant was received, and a long epistle from Mr. Whitman, with report of progress and prospects. He informs me that he is to superintend the building, and will be here in the course of two or three weeks from this, at which I greatly rejoice. The perplexity and labor of getting up such a building is too much for your missionary to undertake. I could spend all my time about it profitably. Everybody is head and ears in business of their own, and there is a general scramble for building materials, workmen, &c. The excavation is nearly, if not quite, finished, and will cost from \$100 to \$120. I made the best<sup>f</sup> bargain I could, viz. 35 cents per cubic yard, and the pay must come as soon as the work is done. I will advance it from the \$400 you sent me. I advanced \$75 to the lessee of one of the saw-mills, for which he signed a contract to get out 3,000 feet of best black-walnut lumber, and all the floor-joists, viz. 300, 12 feet long, 10 × 12 in. But in order to get this contract fulfilled, it will be necessary that some one should be at the mill every day, and most of the time. It is a lamentable state of things, but so it is. My house in town yet awaits the boards for roof and flooring, though I had the promise of two men three months ago that it should be sawed out in one week, and then renewed from week to week down to the present time. Men go in with great logs, and watch their chance to get them rolled to

the mill. Do you understand logging? not political log-rolling, but the management of logs that weigh from 500 pounds to a ton, — yes, 3 tons. I have worked at it some here. I had a log of oak 18 feet long, 3 feet in diameter at the but, hauled to the mill to be sawed into joists for my floors, and for rafters; the sawing was promised to be done in two days, but there it laid for a week; then I was told, if I would get it rolled into a certain place, 'it should be sawed to-morrow.' This I did, with the aid of two yoke of oxen, and there it lay another week. Then it must be hauled a little ahead; that done, several larger logs were placed on the top of it, and 'they must be sawed before we can get at it'; and so three weeks more. After at least ten visits to the mill, two miles distant, and at least one day's work there, the log was sawed; and then I was obliged to team it myself, and lay down the joists and lay up the rafters, or they might not have been done to this time. . . . .

"It is Sunday. We are having a cold, driving rain-storm. The water comes in on the side toward the wind, and runs across the floor until it finds a crack through which to reach the ground. It runs down the rusty stove-pipe, which is stuck out of the roof, and across the stove, to swell the currents on the floor. The walls crack and tremble in the wind, as though the house had caught the prevailing disorder and was having a 'right smart chance of the shakes.' The canvas with which part of the roof is covered flaps and snaps as though determined and desperate to get away and leave us entirely open to the storm. I have been at work for hours filling the huge openings under the roof and around windows and door with all the spare garments, rags, &c. that can be mustered for the purpose. A few days' work would put us in a state of tolerable security against the cold and wet; but a few hours in each week is all that I have been able to bestow upon the work for some time. The sickness yet prevails. Whole families are down together. Fever and ague, with bilious and typhoid fevers; but the fatality has been less of late than it was for the two or three months previous. . . . .

"The violence of the storm put a stop to my writing for the rest of the day; canvas roof blew off, water came in in torrents,

wood all wet, and but a dry corner in the house to retreat to. It is now late in the evening, and the storm has abated. It was a regular tornado for five or six hours, and the wind is higher now than I seldom have seen it in Massachusetts. Nothing is done by halves here. But 'whatsoever you do, do it with all your might,' is the order of the weather. I desire and pray to have grace to act on the same order in the great work for which I have come out into this wilderness. Help me in this prayer.

"Yours fraternally,

"E. NUTE."

In concluding these extracts from Mr. Nute's letters, it may be added, that these representations of the extent to which every man in Lawrence is necessarily engrossed with his own personal necessities led the Executive Committee of the Association to secure a superintendent of the erection of the church. A wide circle of our friends in New England have become acquainted with Mr. E. B. Whitman, and have seen the good sense, practical skill, and high character which he has brought to the work of raising funds for the Kansas church. As Mr. Whitman proposed to pass the winter in Lawrence, and his other engagements admitted of his giving his own personal attention to the erection of the church, the Committee deemed themselves fortunate in securing his services for this end. For a small remuneration, Mr. Whitman is to act as the agent of the Association, conferring with the Trustees of the Society, making contracts, overseeing the work, satisfying himself that it is done in an economical and thorough manner, and effecting payments,—thus relieving Mr. Nute from a pressure of out-of-door engagements, and securing a watchful and thorough execution of our plans. This step was believed to be one of great importance. We doubt not our friends in Kansas will regard it as another proof of our interest in their condition, while

it gives a security to those who have contributed money in New England that their charities will not be injudiciously appropriated.

REV. PETER BETCH.

From our faithful and devoted colporteur in Ohio, who gives the whole of his time to our service, and who has been instructed, not merely to sell books, but, in visiting from house to house, to supply gratuitously copies of the Scriptures, and offer religious instruction, we have received letters since the last Quarterly Journal, from which we shall quote a few lines : —

“ I think the prospect is fair that I shall sell more books during this year than I have ever before sold in two years. The three boxes of books you forwarded to me came safely to hand. But as I had no place where to put them, I have got an old railroad car fitted up for a book-room. Up to this date (October 13) I have sold seventy-eight sets of Channing’s Complete Works, and twenty-two sets of his Memoirs, besides many other books.”

Having received a letter from a gentleman in Ohio desiring that some of our books might be sent to him, the Secretary of the Association, after supplying the books as desired, wrote to Mr. Betch, asking him to call upon this gentleman in case he should visit the neighborhood, to converse with the inquirer after truth, and supply him with other works. Mr. Betch writes back as follows : —

“ I am well acquainted with the man to whom you direct me, and I shall most gladly seek an interview with him. He is a merchant, and some six or seven years ago I succeeded in selling him a set of Dr. Channing’s Works ; but I had to take part store-pay, or the bargain would not have been made. He only wanted to read the Treatise on Slavery. At that time he was a member of the Close-Communion Baptists, and a strong Trinitarian. About

a year after, I called on him again, when he bought several Unitarian books of me, but I was not asked to take store-pay. He paid me all in money, without asking me to take less, and helped me to sell six or seven sets of Channing's Works besides. Now it seems he is in correspondence with you.

"A few days ago I called on a physician in a certain village, to whom some time before I had sold a set of Channing's Works. He said: 'I am glad you have come with more of those books. I want another copy for a friend who has been an infidel, but having read a portion of Channing, earnestly longs to own a copy himself.'

"Three weeks ago I stayed all night with a man to whom I had sold Channing's Works at some previous time. This man had been an admirer of Tom Paine, and other infidel writings. He told me he thought Channing's Evidences of Christianity the best work on that subject he had ever read, and he helped me sell two sets of Channing's Works, and two of the Memoirs, among his neighbors.

"You see from these few cases, taken from many which I could send you, that our books not only convert men from false views of the Gospel, but they give a stable faith to unbelievers; and to those who deny Jesus and wander in darkness they give light, convincing them that Jesus is the Christ, the Son of God.

"Please send me at once one hundred sets of Channing's Works and Memoirs; and believe me your friend and servant in the Lord."

#### REV. WILLIAM ROBERTS.

We have received a letter from Rev. Mr. Roberts, dated Madras, September 14, 1855. In this he returns grateful acknowledgments to the American Unitarian Association for the donation of two hundred dollars in aid of his humble but devoted missionary labors. The money, forwarded through the care of the British and Foreign Unitarian Association, had been received. Mr. Roberts had also

received a letter from Mr. Dall at Calcutta, announcing his inability to visit Madras, in consequence of the pressing demand for his services in the former place. Great regret is expressed by Mr. Roberts that his eyes are not at once to see an American missionary, and he pleads that another man may be sent out by our Association, who, making his head-quarters at Madras, shall have the care of half a dozen small congregations of Unitarian Christians within a few miles of that city. By a reference to the "Meetings of the Executive Committee," in this Journal, it will be seen that a vote was passed, October 15, establishing a second missionary station in India; but the Committee on Missions, to whom this subject was referred, have not yet succeeded in procuring the services of a second missionary to that land.

Mr. Roberts asks for aid in printing a Tamil Spelling-Book, which he has compiled and arranged from the writings of his father. It contains, he says, "reading lessons, Scripture histories, catechism hymns, multiplication table, &c. I have written about this to the British and Foreign Unitarian Association. The number of pupils at present who would use this book is one hundred and fifty." Mr. Roberts is in part supported by our friends in England, who give him a small salary of about three hundred dollars per annum, and he hopes we may be able to add something to this scanty allowance. It has given us sincere pleasure to receive this communication from Madras. The Secretary was directed to reply to it, expressing the fraternal affection of the Committee, and to assure our brethren that we should make immediate inquiries with reference to supplying the wants which he felt. Perhaps, by the co-operation of the British and Foreign Association, we may be able to send out a new laborer to India, who may be the bearer of tokens of our regard.



## NOTICES OF BOOKS.

*The British Essayists; with Prefaces, Historical and Biographical.* Vols. I. - IV., containing *The Tatler*. Boston: Little, Brown, & Co. 1855.

It is the design of the publishers to have these volumes followed by others, containing the *Spectator*, *Guardian*, *Rambler*, *Adventurer*, *World*, *Connoisseur*, *Idler*, *Mirror*, *Lounger*, *Observer*, and *Looker-On*. This comprises the entire series of remarkable papers which were first published in the beginning of the last century, and constitute the most genial and instructive portions of English literature. They will number thirty-eight volumes, very neatly bound, illustrated with steel engravings; they will be of a size the most convenient for use, and uniform with the edition of the *British Poets*, published by the same house.

We happen to have some knowledge of the difficulty experienced in obtaining good editions of these *Essays* for public or private libraries. Of the *Spectator*, for example, the only edition usually found in bookstores is a heavy, awkward octavo; and not even the great attraction of the work can induce a reader to hold it in his hands beyond a single paper. Within a few months we heard a gentleman, distinguished in literary walks, express his regret that a generation was now growing up almost entirely ignorant of the classics of our language. "How many young persons," said he, "now read Addison, Steele, and Goldsmith? These standard writers are pushed aside for many ephemeral and mawkish productions of the present day, to the detriment of the public taste, and the corruption of the English tongue." We are sure that thousands, beside our friend, will welcome this attempt to introduce these authors anew into our parlors. Their pictures of pure and quiet life, their sly humor, their genial wisdom, their generous and liberal spirit, may give a benediction to countless family circles. By placing in the hands of the young the best models of English composition, they may do much to bring back a simple and idiomatic style of writing.

A paragraph from Addison, contrasted with a paragraph from the last essay of one of our popular writers, will show what long words, and odd turns of expression, and involved mystifications of a commonplace thought, are now in vogue. No modern author, we believe, has imitated so successfully as Washington Irving the colloquial ease, the simplicity of diction, the admirable choice of words, always exactly pat to the subject, of these elder writers; and the publication of these volumes may lead others to follow the well-known advice, which we are sure he has followed, — “Give your days and nights to Addison.” The publishers are rendering an invaluable service to the cause of good letters.

---

*Extracts from the Diary and Correspondence of the late Amos Lawrence.* Edited by his Son, WILLIAM R. LAWRENCE, M. D. Boston: Gould & Lincoln. 1855.

A good man's life is to be prolonged, and his influence perpetuated, by this splendid volume; nor did the tens of thousands he every year bestowed in charity approach in value the high aims and generous aspirations which this book will silently kindle in an uncounted multitude of minds. Amos Lawrence's beneficent action is wider to-day than it was in the best period of his life. Who can measure its worth, as furnishing an exhibition of Christian character around which believers of all names may gather to pay their homage, while they feel that, though they may dispute ever so much about creeds and dogmas, here is Christian principle which no man can question, here is a love for the Lord Jesus Christ which no one can doubt. Few facts have of late been more gratifying than the purchase of copies of this work, by the heads of mercantile houses, in order to supply every young man in their employ. Would that it were placed in the library of every young man in the land, — a voice pleading with him for a pure life, faithfulness in business, and a consecration of all on the altar of human good. We hope that, in due time, the life of the brother, who has since followed him in his departure, will be given, in the same rich style, to the public. They were unlike in their tastes and ways of action. One delighted in daily acts of

miniature kindness; the other sought to be useful by a few bold strokes, and on a large scale. The course of the former, perhaps, makes a stronger appeal to present sympathies and sensibilities; but a hundred years hence it will not be doubted that the latter made far the larger contribution to the common good. Thanking God for both of these eminent and shining examples of Christian faithfulness, we hope that the lives of both will be spread wide before the whole community, teaching young men the true path of success, and teaching rich men the right use of wealth.

---

*A Pronouncing, Explanatory, and Synonymous Dictionary of the English Language; with, 1. Pronunciation of Greek and Latin Proper Names; 2. Pronunciation of Scripture Proper Names; 3. Common Christian Names, with their Signification; 4. Pronunciation of Modern Geographical Names; 5. Abbreviations used in Writing and Printing; 6. Phrases and Quotations in Latin, French, Italian, and Spanish; 7. The Principal Deities and Heroes in Greek and Roman Fabulous History.* By JOSEPH E. WORCESTER, LL. D. Boston: Hickling, Swan, & Brown. 1855.

WE have copied in full this long title-page, that it might be seen how much this book contains. Yet it is in a convenient octavo form, of only five hundred and sixty pages, and is called an *Academic Edition*. Beyond all comparison it is the most useful Dictionary for academic use with which we are acquainted. It brings together information that can nowhere else be found, except by consulting half a dozen heavy volumes. A feature of the book, which makes it peculiarly valuable to every literary man, is the admirable incorporation into the Dictionary of the principal contents of such a work as Crabb's Synonymes. The collection of phrases and quotations from foreign languages is unusually full, and is the best we have ever seen. The well-known painstaking accuracy of the author insures thoroughness on every page, and the paper and binding show that the work is got up for use. We regard it as an invaluable help, and believe it will soon be the dictionary in all our higher schools.

*Letters to a Young Physician just entering upon Practice.* By JAMES JACKSON, M.D., LL.D. Boston: Phillips, Sampson, & Co. 1855.

WE need not say that this book will be eagerly sought by all medical students, who will count it a rare privilege to enjoy the instruction of one who has had the long experience, the successful practice, the high character, and honored position, of the author. It is more to our purpose to add, that few books will afford more pleasure or profit to the *general reader*, who will find himself drawn on page after page, till he has read every word, admiring alike the close observation, the rare caution, the broad wisdom, the benevolent temper, and reverent spirit of this Nestor of physicians. There are many in other professions who might profit by the *experiment* which he and his friend, Dr. J. C. Warren, tried, an account of which is so pleasantly narrated in the Dedication. A dozen pages of the Introduction, in which the medical art is compared to the art of navigation, constitute a preservative against quackery which may be recommended to some clerical readers. The book abounds with practical suggestions of the greatest importance to every man of sedentary habits, and to every head of a family.

---

*Sermons: chiefly Occasional.* By CHARLES LOWELL, Senior Minister of the West Church, Boston. Boston: Ticknor & Fields. 1855.

THIS second volume of Dr. Lowell's sermons gathers up those occasional discourses which were printed during his ministry, the larger part having been delivered at ordinations. In this form they will be valued in many places where they were first heard, and those who remember their earnest spirit, their practical aim, and their large-hearted charity, will be glad to possess them in so fair a volume. An engraving of their venerated author sets before us the striking features and piercing eye which always arrested attention, and helps us to recall the tones of a voice whose impressive power was rarely equalled.

In a note to one of his occasional sermons, Dr. Lowell relates an instructive anecdote, which we repeat in his own words: —

“Though the ministers of Boston stood aloof from Dr. Mayhew [the second pastor of the West Church, who died July 9, 1766], yet I have been told they did not neglect him in his sickness, and had a day of fasting and prayer for his recovery. It is said that Dr. Sewall [of the Old South Church] was requested, when he visited him, to question him on the subject of the Trinity, which he was supposed to disbelieve; but that he found him in such a happy frame of mind, he forgot his errand, or did not think it important to fulfil it. On being asked if he said anything about it in his interview, he replied, ‘O, no, no; I believe he loves the Lord Jesus Christ dearly.’”

Dr. Lowell adds, in another place, “his belief in the unity of the Godhead is unquestionable.” Happy will it be if we can return to the practice of our fathers in the ministry, one hundred years ago, and make only this the prime requisite of Christian character, and preparation for heaven, that we “love the Lord Jesus Christ dearly.”

---

*Early Religious Education, considered as the Divinely Appointed Way to the Regenerate Life.* By WILLIAM G. ELIOT. Boston: Crosby, Nichols, & Co. 1855.

DR. ELIOT'S book is a small 16mo of 128 pages, containing six chapters, on the *Regenerate Life, Religious Instruction, The Parent's Duty, School Education, The Divine Method, and Parental Responsibility*. He writes under the conviction, which all thoughtful pastors soon reach, that the family may be made the most effectual religious institution, and that the great work is to surround this primary Christian Church with influences which shall tend to spiritual regeneration. The author's simplicity of diction and transparency of style, his practical wisdom and direct and affectionate address, are well known to our readers, who, on turning over the pages of this book, will wish that its weighty and impressive words were in every household in the land.

*The End, or the Proximate Signs of the Close of this Dispensation.*

By REV. JOHN CUMMINE, D.D. Boston: John P. Jewett & Co. 1855.

*"The Time of the End," a Prophetic Period, developing, as predicted, an Increase of Knowledge respecting the Prophecies and Periods that foretell the End.* By A CONGREGATIONALIST. Boston: John P. Jewett & Co. 1855.

WE are indebted for this generous supply of Millenarian literature to a most industrious publishing house, and are duly grateful for these helps in investigating the subject here discussed. Dr. Cumming says: "If I want to see prophecy rushing into performance, I take up one of the morning newspapers, and I read there what is now going on,—the fulfilment of prophecy." Accordingly he treats us to long extracts from a variety of London newspapers, recording earthquakes, hurricanes, lightnings, which, together with *The Drying up of the Euphrates, The Budding of the Fig-tree, The Consumption of Babylon, and The Russian and Northern Confederacy*, demonstrate the proximate end of this Dispensation. "A Congregationalist" does not rest satisfied with these considerations. He goes more minutely into the subject. He gives us an "Apocalyptic seven-sealed scroll, written within and without," a yard long, with all the events of history from the birth of Christ to the present time, nicely arranged between parallel black lines, and colored with red and yellow tints. On this chart any man who has eyes may see "our present position in the prophetic calendar." If this does not satisfy him, he may find in the latter part of the book the testimony of "One Hundred Witnesses" who have thought they have seen clean through the "big horn and the little horn," whose words are followed by the strong declarations of President Lord, that everything in the world is fast proceeding from bad to worse, and the destruction of all things must be at hand.

We suppose there must be a wide call for books of this kind, else they would not appear in such rapid succession, and run through several editions. They are one crop of prevalent views of the inspiration of the Scriptures, of which open and blank

infidelity is another. The utter prostration of all lessons of history, all intimations of science, all exercise of one's own observation and judgment, to the mere letter of the Scripture, oftentimes obscure and doubtful besides, must lead, in the end, — before *the* end we hope, — to a more intelligent comprehension of the true office of the written word; at any rate, it shows the need of the circulation of a literature which does not array religion against history, science, and common sense.

---

*The Christian Life, Social and Individual.* By PETER BAYNE, M. A. Boston: Gould & Lincoln. 1855.

BEFORE reading this book, we saw several highly complimentary notices of its spirited biographical sketches; but neither from these notices, nor from the title of the book itself, did we receive a clear idea of its leading purpose. The truth is, the work is badly arranged. It is not *made*. It should have been kept till a chrySTALLIZATION had taken place. If its materials had been cast in some other form, with a title indicative of the *animus* of the book, and with an orderly arrangement of its topics, much additional interest and power would have been given to a very able and suggestive work. Mr. Bayne is a great admirer of the genius of Carlyle; but he holds that an earnest, devoted, and self-sacrificing character is the product of Calvinistic doctrines of Christianity, — a proposition which he attempts to substantiate by the biographies of Howard, Wilberforce, Budgett, Foster, Arnold, and Chalmers, represented after the style and modes of thought of “the greatest biographic writer that ever lived.” The biographies are well written, with none of the faults of the writer so much admired. If the preference for Calvinistic Christianity excludes any other form of the Gospel, we hope the author will read the Diary of Amos Lawrence, which may well stand by the side of that of Samuel Budgett. The general drift of the work seems to us to be in the right direction, — to show that there is no alliance between solidity of intellect, philanthropy, and an improved social life, on the one side, and deistical, pantheistical, or sceptical speculations on the other, but that the bravest and

best lives have been the fruit of Christian faith. The reader will find its spirit generous and hopeful, and will derive pleasure and instruction from its perusal.

---

*The Mystic, and Other Poems.* By PHILIP JAMES BAILEY.  
Boston: Ticknor & Fields. 1855.

Two other short poems, entitled, "A Spiritual Legend," and "A Fairy Tale," are added to that which gives a name to the book. Their author first became known as a poet by the publication of "Festus," a work, we believe, which found a circle of admirers. We suppose the same circle will welcome these new fruits of Mr. Bailey's pen, and will feel grateful for the neat style in which this little volume is offered to the public.

---

*A North Side View of Slavery. The Refugee, or the Narratives of Fugitives Slaves in Canada. Related by Themselves.* By BENJAMIN DREW. Boston: John P. Jewett & Co. 1855.

THE author visited fourteen towns in Canada West, and obtained the history of colored Canadians from their own lips. One hundred and seventeen narratives are given in these pages. Of course many of them are short, and it is easy to imagine the general character of their details. Any predetermination to allow a wide margin for a natural wish to make a strong story is gradually overcome by the minuteness and air of truthfulness that pervades the bleeding record; and in the number of exciting adventures, and hair-breadth escapes, the reader will be reminded of the saying, that truth is stranger than fiction. The chief value of the book consists in the full information it gives respecting the condition of the colored population in Canada.

---

*The Progress of Baptist Principles in the Last Hundred Years.*  
By THOMAS F. CURTIS. Boston: Gould & Lincoln. 1855.

THE principles referred to are such as these: *Freedom of Conscience and Separation of Church and State; A converted*



*Church-Membership; Sacraments inoperative without Choice and Faith; Believers the only Scriptural Subjects of Baptism; Immersion always the Baptism of the New Testament; Infant Baptism Injurious; Open Communion Unwise and Injurious.* To show the progress of these Principles, statistics are given, from which we learn that in 1792 there was but one Baptist communicant in the United States to every fifty-six inhabitants, while in 1854 there was one to every thirty inhabitants. The Baptists have more than one quarter of the whole church accommodation in the United States. The gradual decline of infant baptism is very decided. "Last year there were seventy Congregational churches in New Hampshire that reported no infant baptism. This year ninety-six churches, or about one half in the State, report none." "More than twelve infants are born to one baptized, by all denominations the country through." A large part of this book is devoted to an attempt to refute the positions taken by Dr. Bushnell, in his *Christian Nurture*. The entire work is written with ability, and with unfailing good temper. Whatever may be thought of the force of its statistics, we can name a much better progress in the Baptist denomination, during the last twenty-five years, than any here spoken of. It is a progress in an enlightened and generous liberality, which is worth more than any array of numerical increase.

---

*Patriarchy; or the Family, its Constitution and Probation.* By JOHN HARRIS, D.D. Boston: Gould & Lincoln. 1855.

WE know no other book in our language which goes so fully into all topics connected with that divine institution, the Family, — its origin, history, uses in the economy of human life, — its duties, responsibilities, fitness to our nature and needs. We should have liked it better, if it had devoted less space to the patriarchal state, the obscure records of which we are not sure it always rightly interprets. Many capital hints this book will give for a course of lectures or sermons on the Family.

*Metrical Pieces, Translated and Original.* By N. L. FROTHINGHAM. Boston: Crosby, Nichols, & Co. 1855.

To a wide circle of readers, a grateful service has been rendered by gathering up the scattered productions of a polished pen. We read them with only this regret, that a writer of one of the best hymns in our language has not more frequently contributed to the department of devotional poetry. Some of the "Metrical Pieces" printed at the end of the volume, designed to accompany gifts to friends, are among the most perfect things of the kind we have ever read.

---

*Unitarian Principles confirmed by Trinitarian Testimonies.* By JOHN WILSON. Boston: American Unitarian Association. 1855.

On another page of this Journal will be found a review of this work, contributed by a friend. So remarkable and able a book could hardly fail to call forth notices from the press, and, passing by numerous commendations, we will offer a word of reply to three objections which we have seen stated, in one form or another, in several reviews.

1. It has been said that all the argument for Unitarianism is only a *seeming* argument; because whatever admissions Trinitarians have made, those very writers saw many good reasons for remaining Trinitarians. Certainly, the very title of the book admits this; the testimonies are *Trinitarian* testimonies, which, if they do not prove all the principles advocated by Unitarians, at least show that Unitarians have something in common with other denominations, the truth and importance of which their opponents concede. They are a confirmation therefore of some Unitarian principles, if they do not constitute an argument for the acceptance of the entire Unitarian belief. This is all that is claimed.

2. But it has been said, again, that the principles stated are not exclusively Unitarian, and therefore the testimonies quoted are not confirmations of distinctive Unitarianism in the remotest degree. This objection may be best met, simply by repeating a

list of the Principles themselves. In the phraseology of Mr. Wilson, they stand as follows: 1. *The Spirit of Sectarianism inconsistent with the Spirit of Christianity.* 2. *The Preciousness of Theological Truth, and the Unrestricted Means of acquiring it.* 3. *Reason and Revelation the only Legitimate Standards of Religious Doctrine.* 4. *Christianity Intelligible, Rational, and Practical.* 5. *Trinitarianism either Unintelligible or Self-Contradictory.* 6. *The Trinity in Unity, and the Deity of Christ, not Doctrines of Revelation.* 7. *God is one, the Father only the True God.* 8. *Jesus Christ Inferior to God the Father.* 9. *The Holy Spirit not a Third Person in the Godhead, but God Himself, or his Influences, and Gifts.* Now, of these nine Principles, as they are here broadly stated, it is certainly true that Orthodox believers may claim the first four as belonging to them as much as they belong to Unitarians; though it will be observed, by a reference to the book, that there are sections under each of those heads which embrace points not universally allowed; — such as, *Unitarians entitled to the Christian name; The Right and Duty of Free Inquiry; The Dogma of Plenary Inspiration not supported by Evidence; Belief in Unintelligible Mysteries not Essential to Salvation.* The five remaining Principles are beyond all question altogether peculiar to Unitarians as a class. If it be asked how any writer can concede, for instance, that named above as the eighth, and still be a Trinitarian, the question suggests an inconsistency which we are not bound to explain. We can only point to it as one of the results to which a false system leads.

3. Once more, it has been said that there is no argument at all in the book. Because one man gives up one point, and another man another, and so on till all points are yielded, it does not follow that we should yield all points. Each one has a choice of ground. You can ply the same argument against Christianity itself. One man gives up miracles, another prophecy, another verbal inspiration, and so on; but it does not follow that Christianity is not worthy of belief. To this we reply, that this objection mistakes the purpose of Mr. Wilson's book. It is not an assault upon Trinitarianism. It aims to show that the leading doctrines of Unitarians are so manifestly reasonable and Scriptural,

that confirmations of them are found in great numbers in the writings of those who in the main hold a different faith, and are therefore the most unsuspicious witnesses in the case. Undoubtedly, if these concessions are many and strong on any given point, the natural inference will be, whatever may be said of other associated doctrines, that that one point cannot be absolutely essential to the very essence of Christianity. We accept the illustration proposed by the objector. Because men do not agree in resting their faith in Christianity on the same ground, it does not follow, we allow, that there is no ground to stand upon. But it does follow, we think, that there is no one ground which is indispensable to a true faith. It does follow that this is a matter about which we should not dogmatize, and should not say to a fellow-Christian, "If you don't believe by the force of this one argument, you don't believe at all." This is precisely the conclusion to which Mr. Wilson's book points. This is its argument; and it is unanswerable. Three hundred of the ablest theological writers in all Christendom have, over and over again, made concessions of the reasonable and Scriptural foundation of many leading and distinctive Unitarian principles. It follows from this, we think, that there must be something worth looking at in these principles, something which may well challenge sober and prayerful investigation, since they have extorted such confirmations even from those who were not friendly to these views. It follows, further, that dogmatism here, where the wise and the good have doubted and yielded, is not becoming, and that it is not for us to say, "You must believe in this one doctrine, or you cannot rightly believe at all."

We are not surprised that writers have sought to turn aside the force of Mr. Wilson's very able work. Our readers will judge to how much their objections amount.

---

THE large number of writers that try their hand in works of fiction, encourages the hope that our literature may attain to some distinction in this line of authorship. The improved character of these productions has become a stereotyped expression; but probably no one yet understands what a powerful influence they

are exerting at the present day. We are glad to know that so many of them breathe a decidedly pure and religious influence; and even where religion is not the inspiration of the work, where religious expressions are merely thrown in to win the regards of a certain class of readers, there is at least a concession to the number and importance of that class, and an intimation that no work can hope for extensive popularity which does violence to our sacred convictions and tastes.

From Phillips, Sampson, & Co. we have received *Caste, a Story of Republican Equality*. By SYDNEY A. STORY, JR. It is aimed against the prejudice against color, so prevalent both North and South,—a work of marked ability, both in conception and execution; and should it be thought that its descriptions of the extent of that prejudice are somewhat exaggerated, they nevertheless serve to set forth more strongly the wicked and inhuman spirit it shelters. *Isora's Child* (New York: J. C. Derby; and Boston: Phillips, Sampson, & Co.) is a well-written tale, describing the career of a young, beautiful orphan, and winning our admiration for her noble resolution and heroism. *Clouds and Sunshine* (Boston: Ticknor & Fields) is by the author of *Peg Woffington* and *Christie Johnstone*, and is in the same curt and piquant style, though we think it has less interest in its story. *Amy Lee* (Boston: Brown, Bazin, & Co.) is the history of a young woman who leaves Boston to engage in school-teaching in a retired village in Vermont, and who, by her cheerful, religious faith, and her quiet force of character, leaves a path of light and love wherever she goes. It is a chapter out of the common experience of New England life, narrated, perhaps, with needless minuteness, but it is interesting, and it breathes a pure and good influence. *Oakfield, or Fellowship in the East* (Boston: Ticknor & Fields), takes us to Calcutta, introduces us to English life there, and treats us to long conversations on board of steamers and in military encampments. It is from the pen of a son of Rev. Dr. Arnold of Rugby. As a work of art, it is of no high order; but in the remarks of Edward Oakfield, the chief personage in the story, we have many thoughtful, independent, and fresh observations, relating to Christianity and social life, and the

prospects of India, which clearly point to the training the writer had received, and give promise of something better yet to come.

---

PAMPHLETS. — *A Discourse at the Induction of the Rev. Fred-eric D. Huntington, D. D., as Preacher to the University, and Plummer Professor of Christian Morals, in Harvard College.* By JAMES WALKER, D. D., LL. D., *President of that Institution. Together with the Reply of the Professor Elect.* The subject of this Discourse is, in general, the relation between education and religion, and, more specifically, the question whether a change of heart is the work of education. This change of heart is not mere culture, improvement, morality, or progress, but the acquisition of a new set of principles. All Christian training rests on the belief that education may favor that acquisition. If it should be said that a change of heart is not a development of human nature, but is something superinduced upon it, and a work of grace, it is admitted that this is not a product of unassisted human nature ; but a wise Christian training should work with Him who is always waiting to be gracious. In considering what place religion ought to hold in the College, it is not wise to take the extreme ground either of those who call all education not given by the Church a curse instead of a blessing, or of those who would divorce religious from secular learning. On this last point we shall quote a few sentences from the Discourse, which, with unprecedented felicity, met the precise objects and sympathies of the occasion.

"It is not sufficiently considered that, in the higher teachings of a university, not to teach religion is to teach irreligion. You provoke and stimulate a spirit of inquiry, you exercise young and unpractised minds on some of the most difficult and perplexing questions, you expect them to form their views and plans of life, and solve the great problems of their being, without understanding, or, at any rate, without properly appreciating, those great facts and revelations which are the key to the whole. Under these circumstances, what better can be looked forward to than a rank growth of atheistic, pantheistic, or pagan theories of society and human destiny ? If there is one aspect of the times, more than any other, which fills with concern thoughtful

minds, it is found in the unsettled state of men's opinions on some of the most vital questions in morals, government, and religion ; in the absence of a due respect and reverence for what is established ; and in the ready ear which is consequently lent to every absurd, and, it may be, pestilent novelty of the day. But this whole group of evils can be traced, as it seems to me, more certainly than to any other one cause, to the fact that the educated classes have not been trained to rally on the common authority and the common sense of Christianity.

" And besides, we cannot be reminded too often that the work of colleges is not only to *instruct*, but to *educate* ; not merely to inform the understanding, but to mould the character. In the words of Milton, ' The main skill and groundwork should be, to temper them with such lectures and explanations, upon every opportunity, as may lead and draw them in willing obedience, inflamed with the study of learning, and the admiration of virtue ; stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages.' It is sometimes enjoined on educated men to pay an outward respect to religion *for example's sake* ; but I cannot find it in my heart to lay much stress on this argument. I cannot reconcile myself to the thought of religion looking up to what are called the higher classes, and suing for their patronage. Gentlemen, Christianity can do without you much better than you can do without Christianity. You need it as much as the humblest menial you employ ; you need it personally as a light and as a solace ; above all, you need it as a curb. The simplest principles of religion, I had almost said the instincts of a natural piety, are sufficient to keep the humble-minded right, in the simple and lowly life they lead ; but not so with gifted and grasping minds. With the consciousness and the exercise of mental power, which almost tempts men to believe that they are gods themselves, and to defy the God of heaven, nothing but the overwhelming conviction that the God of heaven has spoken, will awe them into submission and childlike trust.

" Will it be said that this is nothing to the purpose ? that the religion of educated men, however desirable and necessary, must not be expected to begin in colleges, where students, from their age and other causes, are peculiarly inaccessible to serious and lasting impressions ? I answer, in the first place, that this distrust originates, for the most part, in the popular error, that the gayeties and excesses, almost the only things respecting colleges which find their way into the newspapers, make up a faithful picture of what is called *college life*. That,

in an almost promiscuous collection of several hundred young men, every type of character and propensity should be represented, is not to be wondered at ; but this I say : as earnest and serious minds, taking as earnest and serious views of life, can be found in colleges, as anywhere in the world. And if you insist, even in respect to the best of these, that their characters are still in process of formation, this only makes it the more necessary that religion should come in to insure their being formed aright. Besides, look at the facts. It would be interesting to recount the great religious movements which have begun in colleges. Thus we are told by one of the ablest writers on the subject, that 'in Germany the Reformation proceeded from, and was principally carried through by, the academical divines ; the princes, the cities, and the people only obeyed the impulsion first given, and subsequently continued by the universities.' Then, too, there was the great Methodist reform in the last century : who has yet to learn that it was among the undergraduates of a university, and of the most aristocratic university on the face of the earth, that this movement not only began, but took substantially its form and policy, and even its name ? Time fails me, except to add, that there is hardly a college in our own country which has not had its revivals of religion, to which some of the most gifted and influential men in church and state are able to refer back the first turning of their whole hearts to God.

"But there is another objection, thought by many to be decisive and final on this subject. What has been said about religion in colleges is all very well, abstractly considered ; but, on account of the diversity of sects, it is, at least in colleges constituted like ours, impracticable.

"Let us consider this objection a little more nearly. The jealousy which sometimes grows up between different sects would not be condemned so unreservedly as it often is, if it were better understood. In general, or at least among people otherwise well disposed, if one denounces another, it is not because he is supposed to reject this or that opinion of truth, but because he is suspected of being an enemy to the truth itself ; he is not thought to be among the number of those who love our Lord Jesus Christ in *sincerity*. But a change is taking place in this respect. The great moral reforms of the day, by leading persons of widely different sects in religion into hearty co-operation for practical objects, have taught them to respect each other's consciences. And this respect for each other's consciences is about all



we can hope for ; nay, about all we want. It may lead ultimately to a larger amalgamation of sects, — provided only that this is left to the natural course of things. A union of all Christians on practical grounds, if it ever comes to pass, must be the result of a growth, and not of a mechanical wrench. The Millennium, at any rate, is not yet ; and until the Millennium comes, I am afraid that the difficulty insisted on above will exist to a greater or less degree.

“Indeed, paradoxical as it may seem, I look to this very difficulty as a means of success. Convinced that something ought to be done, and seeing, at the same time, that it cannot be done except in the exercise of liberality and concession on all sides, the very exigency which has arisen tends to produce the spirit it requires.” — pp. 15 – 19.

Professor Huntington’s reply was brief, and if our readers have already read the following extract, they will not regret reading it again :—

“I thank you for the intimation that you have not invited me here to represent a system, or to preach a religion, that supplicates favors from any science, or is willing to take the cast-off fragments of any failing philosophy or wasted life ; that asks anybody’s patronage, or makes compromises with ambiguous fashions, or will condescend to accept, by courtesy, a tolerated place among the accomplishments of a Pharisaic respectability, or keep guard as a politic preserver of property. You want no such disgusting pulpit profanation as this ; — but that I should stand, without much professional formality, or any personal claim whatever, as an ambassador for the Master, as a brother among brothers, to say to all selfish pride of scholarship, all unhallowed ambition, all mean competitions, and every irreligious temper and habit, ‘Except ye be converted, and become as a little child, ye cannot enter into the kingdom of heaven.’

“To the civil officers and supervisors of the University I pledge my heartiest willingness to aid the twofold object of cultivating active and familiar sympathies between the interior life of the institution and the common interests and homes of the people, and of advocating a Christianity so catholic as to seek fellowship with all who love the Lord Jesus Christ in sincerity, and so spiritual as to content itself, for authority, with the record of the Bible.

“You will not expect me, Sir, to offer here my salutations, or invitations, to the members of the classes that I am hereafter to address.

What is in my heart for them, — and I hope nothing that is not there, — I am to say to them from week to week. If a cordial desire to enter in among them with genuine relations of simple good-will, — if a natural liking for young men and a large faith in their predominant traits, — if a profound conviction that the only religion which has either a right to be accepted among them, or a promise from Heaven that it shall be, is a religion that is genial, magnanimous, earnest, direct, and positive, a religion that respects every manly instinct, comprehends every honorable feeling, and scorns all but generous manners and considerate methods of approach, — and if a determination to be of any kind or degree of brotherly service among them that their own free-will may allow, — if these are regarded by them as legitimate grounds of confidence, or affection, then they and I shall be friends : and if friends, then fellow-helpers to the truth. Then we shall do something cheerfully and harmoniously together for the perpetual re-dedication of these ancient and honored halls to Christ and the Church, and the scholars of human learning shall be kings and priests unto God." — pp. 31, 32.

*Righteousness and the Pulpit : a Discourse Preached in the First Church, Dorchester.* By NATHANIEL HALL. — From the text, "I have preached righteousness in the great congregation," Mr. Hall argues that righteousness is the preacher's great theme, which he is to proclaim in its application to all forms of unrighteousness, and to that of slavery among the rest. The sermon is devoted to a consideration of the objections to this specific application, — it is political, it is exciting, it destroys the harmony of a society, it can do no good, the evil complained of is remote, there is diversity of opinion in regard to it, the pulpit proposes no methods of removal, a minister may seek some other organ of utterance. Without expressing entire assent to all the positions taken, we cannot refrain from adding, that we have rarely read a sermon that breathes so manly a spirit, or that is expressed in a diction so pointed and terse. The following extract will show how the author deals with one of the objections stated above : —

"It would seem the thought of some, that the preacher is responsible for the ill-temper thus excited ; as if he created it, — as if he put it within the heart. But was it not all there, in its elements, before ?

Has he done aught but show it forth, — but bring it to the birth? Beneath that bland and placid surface lay coiled those ugly passions, slumbering and silent, which, at the preacher's word, awoke, and forthwith spake in their vernacular. What great gain were it, if they had been allowed to slumber on, and their possessors had gone to their homes, unconscious of their presence, with unwarranted self-gratulation? The pity is that they are there, not that they were put into temporary activity. *That*, for its self-revelation, may prove a blessing. But the preacher, I hold, is not to concern himself about effects. They are not his guide to duty. He is a servant of the truth; and his foremost obligation, having prepared himself through its own consecrating influence, is to bear witness to it, — alike to willing and unwilling ears, to receptive and repellent hearts. He has a word given him, if he be a living man, which he must speak; in the exercise, of course, of a thoughtful wisdom as to times and modes. But speak it he must, whether men hear, or whether they forbear. Do you think the great Teacher of Nazareth withheld the truth that was given him because there were those in hearing whom it offended? On the contrary, I read that he drove men from his presence by his hated words; in the excitement of their wrath, seeking how they might destroy him. And where and what had we been, spiritually, if that holy brotherhood in the past, fellow-laborers with him for a world's redemption, — apostles, confessors, reformers, — had retained the truth intrusted to them until no prejudice, and no selfishness, and no evil heart of unbelief, had offered it resistance? until, like the whispering breezes of a summer's evening, it had ruffled not a feather of self-complacency or self-love? And, if we will look at effects, let us look at all. Let us consider that there are those who gladly welcome what to others is offensive; those who are needing its utterance, — for the confirmation of a previous conviction, or the removal of a lingering distrust, or the awakening of a holier interest, or the incitement to a neglected duty, with regard to it." — pp. 15 – 17.

*The Nature of Jesus Christ a Mystery: a Sermon preached in Harvard Church, Charlestown.* By GEORGE E. ELLIS. — It is the object of this Sermon to illustrate and establish these two positions; —

"First, that to acknowledge the impenetrable mystery which invests the nature of Christ, is the best refuge which we can find from the

endless and unprofitable controversies that have been raised on the subject. Second, that it is most consistent with the whole scope and purpose and practical effects of the Gospel, and with that state of mind and heart in ourselves which faith requires and secures, that a solemn mystery should invest the nature of him who comes as a Mediator between God and man." — p. 10.

In speaking of the curiosity of Christians in all ages, so eager to pry into the nature of Christ, Mr. Ellis names an historical fact of much interest.

"The history of the Christian Church, for a succession of its early centuries, is mainly committed to a series of councils for debating the issue thus raised. Forty-five such councils of the Church were held between the year 300 and the year 400 of our era; thirteen of them concluding, as the decision of the majority, that Jesus Christ is the Supreme God, and thirty-two of them affirming his derived and subordinate rank somewhere within the infinite range of being." — pp. 14, 15.

The author's own belief is clearly and strikingly stated in the following paragraph:—

"We therefore say to ourselves, that the being who bore on the earth the titles of the Messiah, Jesus Christ, *could not have been the true God*, because he said that he was sent by God, and because he prayed to God, and trusted in God, and referred all his power to God. And we say to ourselves as positively, that that being *cannot be regarded as simply a man* in nature and endowment, because he was sinless and holy as no man ever was; because he was perfect in wisdom, and could read hearts, and could forgive sins, and could bestow eternal life. Indeed, there is one impressive fact connected with the manifestation of the Messiah on the earth which at once lifts his nature above the elements and conditions of humanity. It is, that he owed nothing to the help or the influence of men; that he received no aid in intellectual, moral, or spiritual training; that he was not educated by years or by life; that he derived no wisdom from all the repositories of wisdom; that no man taught him truth or virtue; that the mother, who in all other cases of maternal relationship is an instructor and a guide, was in this case a pupil and a disciple. Jesus lived upon the resources of his own being; and these were complete and full in his childhood. The whole world could not teach him anything. There

was nothing for him to acquire. He had but to practise and manifest every grace of wisdom and love and sanctity, never to learn them nor to advance in them. 'It pleased the Father that in him should all fulness dwell.' And what explanation can be given of this marvellous fact, the evidence of which is open to the common understanding of men, that shall consist with a belief in the simple humanity of Jesus ?" — pp. 18, 19.

One other extract we shall select from a sermon which has more thought in it than many volumes on this subject:—

"We may depend upon it, that it will not help our faith in Christ to present to ourselves a sharp definition of his nature. If we call him God, then we lose our Mediator. If we call him man, then we lose our Redeemer. If we call him wholly divine, an uncreated, self-existent Deity, then we introduce inextricable confusion into every line of his recorded teachings, which refer us to a Source above himself; and, besides, we have to conceive of his manifestation on the earth as only a phantom-like appearance, by which the eyes and the ears of those who seemed to be in converse with him were simply beguiled into a delusion. If we call him wholly human in the staple and substance of his being, however we strive to elevate that humanity by gifts and graces superinduced by inspiration, then his life is to us but an example, and his death is to us but a martyrdom,—one of many which the world has witnessed, without being greatly helped by them. If, however, we have to choose, in deference to our own impatience of mind, between the exaltation and the dethronement of the Saviour, the religious experience of those whose religious experience has been the most rich and deep and effective, reads us a very positive lesson to direct our choice; for that assures us, that, the more reverential our view of Christ, the more penetrating will be the power of every Christian sentiment in our hearts. It may be suggested, and the suggestion may be allowed,—for it has been carried out to results which have made some persons most anxious to retrace and efface all its processes,—that there is a method of criticism which will reduce the mysterious significance of every sentence of the Gospels that exalts Christ above humanity. This method has but to point out their 'Orientalisms,' and their 'figures of speech,' to effect a great abatement in the significance of some oracular sentences. There is such a method, and those who love it can apply it. There

is also a method by which the fairest and most delicate tints may be drawn out from the richest flowers ; there is a method by which the subtle flavors of the finer fruits of the earth may be extracted ; and the colorless and rapid residuum will show how man's chemistry may trifle with the marvels of the Divine hand. There is a process by which steel may be deprived of its temper, and the magnet of its instinct. But in all such processes, though we may please our ingenuity, we defraud ourselves, by accepting less than the original gift of God. We may thus abate the glow and fervor of inspired Scripture, and reduce the signification of the Saviour's words to the least possibilities of meaning. But we need not do this ; and certainly no strait of devotion or spirituality prompts us to it ; for we must trace the impulse which directs us to this method of interpretation to some other element of our constitution than its religious element." — pp. 25 – 27.

*A Discourse Preached at the Funeral of Caleb Butler.* By CRAWFORD NIGHTINGALE, Minister of the First Parish, Groton. — It was our happiness to know the remarkable and venerable man whose life is fittingly sketched in this sermon by his pastor. Mr. Butler was formerly the Preceptor of the Academy in Groton, he was the historian of that town, and for many years was highly honored as an intelligent and public-spirited citizen. Mr. Nightingale thus speaks of his character, religious opinions, and death : —

"He did work enough, and valuable work too, to have accumulated a fortune, but he did not want a fortune. It would have been a burden and a pain to him. But he was not therefore poor. He did not therefore live without all the best things which money could have purchased. He loved beauty, and he found it in nature. The hills, the trees, the flowers, and the stars, these were his pictures and his gems. He loved science, and he studied it in nature. Only the last summer, he made accurate calculations of the eclipse of the sun. He daily watched the stars in their courses, the seasons in their changes ; and, above all other news, he loved to hear of the progress of science. Her gathering riches were his. And, above all, he was rich in good works, giving not always silver and gold, but ceaseless labors of love. What could fortune have given him, which he had not already in more abundant measure ? There is not one rich man in ten thousand who enjoys as many of the best gifts of fortune as Mr. Butler did. And

how peculiarly fortunate he was, to have gained the noble ends without the sordid means ! Here is an example from which every man in our country might learn wisdom. . . . .

“ In his religious opinions, and in all his opinions, Mr. Butler was unchanging and unyielding. But then he was as resolute and earnest to maintain the freedom and rights of others as his own. His love of independence was no mere impulse of self-will, but a fixed principle. It was indeed a trait of nature, but it was also a gift of grace. In the long religious controversy in which he was engaged, he labored always for right and for union. He had no part in any work of exclusion. He would not indeed consent that he himself, or any other believer in Christ, should be shut out of the fellowship of the church, because he could not accept a creed of man's device, but he never wished to exclude any from full fellowship in the church, and full participation in all its benefits, and he ever cherished the hope that the steps of the past would yet be retraced, and the church of Christ in this town again be one fold. . . . .

“ His last days were in harmony with his whole life. A fall from a tree in which he was gathering apples, was followed by sickness ; — in a few days his spirit was freed from the body, which had served it so long and well, but now had done its work. In that last sickness he looked back with no lingering reluctance to life ; he was troubled with no earthly care. He trusted in God, — he believed in Christ, — he said it was all good, — he looked forward to the better world. He did not for a moment lose his kind and tender interest in those around him. The last time he was able to pray with his family, he asked God's blessing on a young friend, whose wedding-day it was ; and every day, as he had strength, he looked out on the sun and sky, and the hills clothed in their autumn beauty. Looking at the bright colors of the leaves, he said, ‘ You know it is not the frost that has changed them, — they have ripened.’ So it was with him. No untimely frost had cut him off in the midst of his days, — he had ripened. ‘ He has come to his grave in a full age, like as a shock of corn cometh in in its season.’ ” — pp. 10 – 13.

## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

SEPTEMBER 4. — Rev. F. D. Huntington, D. D., was inducted into office, as *Preacher to the University, and Plummer Professor of Christian Morals*. The sermon was by the Rev. President of the University. It was closed by an address to the Professor elect, to which he responded in words expressive of his feelings and hopes in entering upon the duties of his new station. The *Prayer of Induction* was offered by Rev. Dr. Stearns, President of Amherst College, and the other services were conducted by Rev. Drs. Albro and Pryor of Cambridge, and Rev. Professor Francis of the Divinity School. An appropriate original hymn, written by Rev. Dr. Newell, was sung by the College choir.

---

SEPTEMBER 12. — Mr. George H. Hepworth was ordained pastor of the Unitarian Society in Nantucket. The sermon was preached by Rev. Dr. Gannett of Boston.

---

SEPTEMBER 19. — Mr. Theodore Tebbetts was ordained pastor of the First Unitarian Church in Lowell. The sermon was preached by Professor Huntington of Harvard College.

---

SEPTEMBER 19. — Mr. William L. Jenkins was ordained pastor of the Unitarian Society in Lawrence. The sermon was by Rev. Dr. Robbins of Boston.

---

SEPTEMBER 19. — A meeting of the Teachers of Sunday Schools in Norfolk County was held in the Unitarian Church, Jamaica Plain. Address by Rev. John H. Morison of Milton.

---

SEPTEMBER 23. — The Unitarian Church in Jersey City was publicly dedicated to the worship of one God, the Father. The sermon was by Rev. O. B. Frothingham. At the installation of Mr. Frothingham as pastor of the new Society in this city, the sermon was preached by Rev. Dr. Bellows of New York.



SEPTEMBER 27. — Rev. Charles Lowe was installed pastor of the North Church in Salem. The sermon was preached by Rev. Dr. Peabody of Portsmouth, N. H.

---

OCTOBER 3. — The semiannual meeting of the Sunday School Teachers in Middlesex County was held in Lowell. The sermon was preached by Rev. Mr. Smith of West Cambridge.

---

OCTOBER 14. — The new Church erected for the use of the First Unitarian Church in Alton, Ill., was solemnly dedicated to the service of God. Sermon by Rev. Dr. Hosmer of Buffalo.

---

OCTOBER 16. — Rev. G. G. Withington was ordained pastor of the Unitarian Church in Hillsborough, Ill. Sermon by Rev. Dr. Hosmer of Buffalo.

---

OCTOBER 23. — The Thirteenth Annual Autumnal Convention was held in Providence, commencing this day.

---

NOVEMBER 11. — A Missionary Conference, under the auspices of the American Unitarian Association, was held in the Bedford Street Church. Addresses were made by Rev. Dr. Lothrop, Rev. W. D. Haley, and Rev. A. B. Fuller.

---

NOVEMBER 14. — Mr. Charles Briggs Thomas was ordained pastor of the Unitarian Church in Chelsea. Sermon by Rev. Wm. R. Alger of Boston.

---

ON Sunday, November 18, Rev. Wm. G. Babcock was installed pastor of the Unitarian Congregational Society in Harvard, Mass.

---

NOVEMBER 21. — Mr. Andrew N. Adams was ordained pastor of the Congregational Society in Needham, Mass.

---

ON looking over the English reviews and papers one can hardly fail to observe what a large number of works are devoted to at-

tempts to meet the difficulties of faith and phases of unbelief which are peculiar to our times. In a recent number of the London Athenæum the following are advertised : — *Christ and other Masters. An Historical Inquiry into some of the chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. With special Reference to prevailing Difficulties and Objections. — Difficulties of Belief in Connection with the Creation and Fall of Man. — Age, Authors, and Authority of the Pentateuch. — Revision of the Hebrew Text of the Old Testament.*

---

LONDON papers publish a long list of Dukes, Earls, Bishops, and honorable men of all titles, who constitute “a Provisional Committee with the view to a public subscription in order to tender a tribute of national respect and admiration to Miss Florence Nightingale, and at the same time greatly to enlarge her sphere of usefulness on her return to England.”

---

It is stated in a late Genoa paper, that an important discovery has been made at Rancla, in Egypt. In conducting an excavation, a great number of coins of the period of the Ptolemies were found, together with other Egyptian antiquities of great interest and value. A guard had been placed over the ground to prevent the dispersion of these treasures.

---

A COMMENTARY on the Epistle to the Romans, in two volumes, has recently been published in England by Mr. Jowett, whose ecclesiastical relations, we believe, are with the Established Church, but whose theology comes, in some points, very near that which we advocate, as will be seen by the following quotations from an Essay on the Atonement, which is appended to the Commentary, and has called forth much discussion in some circles in London. After stating the generally received doctrine on this subject, — that God is angry with the wicked, that Christ steps in between the Father and his children, to appease his anger and to suffer in their stead, and has thus rendered an infinite satisfaction for our sins, — Mr. Jowett has the following just and sensible words : —

" Thus far the parts of the logical structure are fitly joined together ; but the main question is yet untouched. In what did this satisfaction consist ? Was it that God was angry and needed to be propitiated like some heathen deity of old ? Such a thought refutes itself by the very indignation which it calls up in the human bosom. Or that, as he 'looked upon the face of Christ,' pity gradually took the place of wrath, and, like some conqueror, he was willing to include in the reversal of the sentence, not only the hero, but all those who were named after his name ? Human feelings again revolt at the idea of attributing to the God in whom we live, and move, and have our being, the momentary clemency of a tyrant. Or was it that there was a debt due to him, which must be paid ere its consequences could be done away ? But even a man's debt may be freely forgiven ; nor could the after-payment change our sense of the offender's wrong : we are arguing about what is moral and spiritual from what is legal, or, more strictly, from a shadow and figment of law. Or that there were some impossibilities in the nature of things which prevented God from doing other than he did ? Thus we introduce a moral principle superior to God, just as in the Grecian mythology, fate and necessity are superior to Jupiter. But we have not so learned the Divine nature, believing that God, if he transcend our ideas of morality, can yet never be in any degree contrary to them.

" Whether, then, we employ the term sacrifice or satisfaction, — the moment we pierce beneath the meaning of the words, theological criticism seems to detect something which is irreconcilable with the truth and holiness of God. Gladly, if it were possible, we would rest in the thing signified, and know only 'Jesus Christ and him crucified ' But in the present day, we can no longer receive the kingdom of God as little children. The speculations of theologians have insensibly taken possession of the world ; the abstractions of a thousand years have become the household words of our own age ; and before we build up, we must clear away.

" We are trespassing on holy ground. There will be many who will say, It is good to adore in silence a mystery that we can never understand. But there are 'idols of the temple,' as well as 'idols of the market-place.' Those idols consist in human reasonings and definitions which are converted into articles of faith. We are willing to adore in silence, but not the inventions of man. The controversialist naturally thinks that, in assailing the doctrine of satisfaction as inconsistent

with truth and morality, we are fighting, not with himself, but with God. True reverence proceeds by a different path ; it is careful to separate the human from the divine ; figures of speech from realities ; the history of a doctrine from its truth ; the formulæ of Schoolmen and theologians from the hope of the believer in life and death ; it is fearful above all other things lest it cast the faintest shadow of a cloud on that which is the central light of all religion, the justice and truth of God."

After reading such words as these, who shall say we have no encouragement to go on and proclaim the true Gospel of Jesus Christ, believing that by and by the truth will everywhere break out as the light?

---

ON Thursday evening, November 13, the first lecture of the season before the "London Young Men's Christian Association" was given by Lord John Russell, on the "Obstacles which have retarded Moral and Political Progress." The first obstacle which the noble lecturer named was religious fanaticism. A strong plea was offered for the free publication of *all* opinions. Other obstacles existed in the intemperance and ignorance of the poor, and in the sensuality, selfishness, evil-speaking, and want of charity and kindness, of the rich. He believed that the great corrective could not be found in a higher form of civilization, for civilization itself might be selfish, and shelter every one of these sins. - The only hope of safety is in a more earnest inculcation of the pure principles of Christianity, *unperverted by sectarianism*. On this last point he placed the strongest emphasis, and his remarks on this head were received with loud and enthusiastic applause.

## ACKNOWLEDGMENTS.

In the months of September, October, and November, the following sums have been received : —

Sept.	1.	Sale of books at office,	\$ 3.00
"	3.	Sale of books by J. R. Howard,	10.00
"	"	Quarterly Journal,	1.00
"	4.	" " in Uxbridge,	15.00
"	"	Sale of books at office,	61.84
"	6.	" " " " " " " "	3.00
"	8.	" " " " " " " "	36.30
"	12.	" " in New Salem,	13.65
"	"	Quarterly Journal,	1.00
"	14.	Sale of books in Perry, Me.,	20.00
"	17.	" " at office,	56.34
"	"	Quarterly Journal,	1.00
"	20.	From Mrs. A. Stone, for Book Fund, through Rev. Dr. Hall,	30.00
"	"	From H. Wright, Esq., Lowell, for Book Fund,	5.00
"	"	" I. Hinckley, Esq., " " "	4.00
"	"	" W. G. Wise, Esq., " " "	2.00
"	"	" J. B. McAlvin, Esq., " " "	2.00
"	"	Auxiliary in Providence, in part,	43.00
"	"	" " Easton, through Rev. R. D. Burr,	34.43
"	"	Sale of books in Iowa,	8.00
"	21.	Quarterly Journal,	1.00
"	22.	Auxiliary in Brooklyn, N. Y.,	45.00
"	24.	From J. L. Bliss, Esq.,	5.00
"	25.	Quarterly Journals,	2.00
"	27.	Sale of books,	1.00
"	28.	Quarterly Journal,	1.00
"	"	Sale of books at office,	25.88
Oct.	2.	From Rev. Mr. Mountford,	5.00
"	3.	" Cambridgeport, in addition,	1.00
"	"	Sale of books at office,	.41

Oct. 6.	Quarterly Journals, . . . . .	\$4.00
" 8.	Quarterly Journal, . . . . .	1.00
" "	From friends in Troy, N. Y., for Book Fund, . . . . .	145.00
" "	Auxiliary in West Cambridge, in addition, . . . . .	13.00
" 9.	Quarterly Journals, . . . . .	3.00
" "	Sale of books at office, . . . . .	11.50
" "	Received for desk, . . . . .	15.00
" 11.	Auxiliary, Newport, R. I., in addition, . . . . .	3.00
" "	Quarterly Journal, . . . . .	1.00
" "	Sale of books, . . . . .	.50
" 13.	Quarterly Journals, . . . . .	8.00
" 16.	Sale of books, . . . . .	69.04
" 17.	Quarterly Journal, . . . . .	1.00
" "	From Bangor for Book Fund, . . . . .	140.00
" "	Sale of books, . . . . .	1.75
" "	" " . . . . .	9.34
" 18.	Quarterly Journals, . . . . .	2.00
" 20.	Mrs. I. Scripture, 2d payment towards Life-Membership, . . . . .	6.00
" "	Mr. John Nesmith, 2d payment towards Life-Membership, . . . . .	6.00
" "	Mr. Joel Adams, 2d payment towards Life-Membership, . . . . .	6.00
" "	Subscribers to Journal in Lowell, . . . . .	84.00
" "	Sale of books in Lowell, . . . . .	4.75
" 22.	Auxiliary, West Dedham, . . . . .	9.93
" "	" Dover, Mass., . . . . .	15.00
" "	" Medfield, . . . . .	24.70
" 23.	" Lancaster, . . . . .	50.00
" "	Quarterly Journals, . . . . .	2.00
" 26.	Books and Quarterly Journal in Fitchburg, . . . . .	61.00
" 27.	Sale of books, . . . . .	8.00
" "	" " . . . . .	11.35
" "	" " . . . . .	7.00
" 29.	Books at office, . . . . .	57.41
Nov. 1.	Quarterly Journals, . . . . .	5.00

Nov. 3.	From Miss L. E. Penhallow,	\$ 3.50
" "	Dr. Geo. Choate, Salem, for Book Fund,	5.00
" "	Friends in Salem,	12.00
" "	Quarterly Journal in Salem,	79.00
" "	Books sold in Salem,	12.77
" "	Auxiliary, Charlestown, N. H.,	10.00
" "	Sale of books,	17.12
" 4.	Auxiliary, West Roxbury,	34.15
" 6.	Sale of books,	4.95
" 9.	H. W. Miller, Worcester,	10.00
" "	Subscribers to Quarterly Journal, Worcester,	25.00
" "	Sale of books in Worcester,	5.65
" 12.	Auxiliary, Groton,	60.00
" 13.	Subscribers to Quarterly Journal, Lynn,	8.00
" 14.	" " " "	1.00
" 17.	Sale of books,	51.89
" 19.	Books and Quarterly Journal,	15.30
" 23.	Sale of books,	20.00
" 24.	Book Fund, Milton,	42.75
" "	Sale of books,	7.12
" "	Quarterly Journal,	15.00
" "	Auxiliary in Geneva, Ill.,	40.00
" "	Quarterly Journal,	3.00
" "	Sale of books,	13.16
" "	" " " "	4.95
" "	Friends in Cohasset, for Book Fund,	2.00
" 30.	Subscribers to Quarterly Journal in Cohasset,	17.00
" "	Sale of books, Cohasset,	5.50
" "	" " " "	8.50
" "	Book Fund, Deerfield,	111.00
" "	For Tanner Mission, from Deerfield,	1.00





**Communion Service, by Bigelow, Brothers, & Kenaard.**

**Pulpit Bible, by Society in Chicopee.**

**Hymn-books for Pulpit and Pews, Rev. J. F. W. Ware's Society, Cambridgeport.**

**Fifty Bibles for Sunday School, by American Bible Society.**

**Sunday-School Hymn-Books, by John Bartlett, Cambridge.**

**Donation of Books, for Parish Library, by Little and Brown.**

“ “ “ “ by A. U. Association.

**Sunday-School Library, by T. Gaffield, and Sabbath-School Children.**

**Complete Set of Plans for Church, by N. J. Bradley, Boston.**

**Record Books, for Church and Parish, S. G. Simpkins, Boston.**

**THE**

# **QUARTERLY JOURNAL**

~~~~~  
VOL. III.

BOSTON, APRIL 1, 1856.

No. 3.  
~~~~~

## **CHRIST'S HUMANITY AND DIVINITY THE SAME THING.**

**BY C. A. BARTOL.**

"The Son of God . . . . . the Son of Man." — John v. 25-27.

So Jesus describes himself by these two opposite titles in the same breath. What would he have us understand ? that he was human, or divine ? Some insist on his humanity, others on his divinity ; others still, that, though his humanity and divinity must be regarded as contradictory elements, yet they were somehow balanced and wrapped up together, and he had indeed two natures in one form and person.

But if we are to take his own teaching about himself, he certainly was not merely human, was not merely divine, and was not, in any suspicion he ever himself expresses, a twofold, inconsistent creature, half from above, half from below, but one simple being. He has no double consciousness. An imperfect, sinful man may seem to himself to

have two natures struggling together ; but no internal war was in the bosom of Jesus. How, then, shall we interpret his declaration that he was Son of God and Son of Man, human and divine ? I answer, by discerning that, in speaking of his humanity after speaking of his divinity, he meant not a different, but the same thing. "Is Christ divided ?" cries the great Apostle. No, I answer : he does not exist in parts and segments, but on earth and in heaven, before time and after it, and through eternity, a glorious unity for the embrace of our souls. Son of God and Son of Man, his humanity and divinity are one. But, you may say, what expressions could be more diverse and contradictory ? Let us see, my friends, if they *are* contradictory, or even so utterly diverse. To be the Son of Man cannot, you say, be the same thing as to be the Son of God. But have you ever thought what it is to be the *Son of Man* ? It is Christ's title, peculiar to him, not the title of any other ; you cannot apply it to any beside. All beside, that ever breathed, are children of men ; he alone is *the Son of Man*. That is to say, he is, beyond all comparison, the great descendant, chief specimen, noblest offspring of our race. We speak of one child as the flower of a family. *He* is the flower of the *human* family, of all its diverse species, of all its successive generations, of all its myriad and ever-multiplied individuals, in every nation and kindred and tongue and tribe, the finest illustration and grandest result to which humanity has proved itself equal. The natural philosopher, you know, delights to descant on the curiously broad varieties of the one great order and nature of mankind ; accurately distinguishing and showing us, in living specimens or the painted copies of art, their diversities of intellectual and physical capacity and structure. But out of all qualities of organization, all shades of

color, all influences of climate, all agencies of education and circumstance on the whole round earth, the Almighty leads forth, through the portals of a Jewish ancestry and birth, this one person, this head of his human family, this spiritual chief ; Lord of nature, and of all his fellows that wear a mortal covering like himself ; “ great David’s greater Son,” *the Son of Man* ; — *Son of Man*, because whatever grandeur of thought, of temper, of virtue, of affection, of devotion, the human soul can be conceived capable of, supremely clothes and amazingly shines out of him. The theory of earthly kingship, that is, of one person to preside over the rest, and be sovereign of an entire country, is that this *one* should be of the purest line, and finest strain of birth and origin, the real superior of all the millions he commands, — though royal blood is often royal blood only in name, in historic genealogy, and the chronicles of musty records, not in deed and in truth.

But here is a man, who, as he told Pilate, the Roman governor, is king indeed, not of the Jews alone, but of the Gentiles ; truly King of Men ; the Teacher, Master, Saviour of the world. And he is so because his spirit, while sympathetic with, and intelligible to, other spirits, having with them a common mould and derivation, reaches in breadth and towers in height beyond them all. His qualities are human, but exalted to an unprecedented pitch. His love is not an alien thing, quite other than your love and mine, though it be wider, holier, more steadily burning and blazing aloft. His purity is no unnatural, inhuman purity, but akin both to a child’s innocence and a chastened man’s or woman’s sanctity. Were it not, we could not understand or admire or imitate it. His gentleness, patience, humility, forbearance, forgiveness, faithfulness, were not monstrous and magical, but human traits, features

of humanity, though large and lustrous as earth before him never saw, yet such precisely as we are called to aspire after and show forth.

And now I ask, What were these, his *human* qualities, but his *divine* ones also? Will you divide and distinguish between them? Run the line of demarcation, and show me where it runs! Put your logical finger on anything in him *human* that is not *God-like* too!

“ His love and meekness so divine,  
I would transcribe and make them mine.”

You say, my Unitarian or humanitarian friend, that he was a mere man. Will you please to tell me *what it is* to be a *mere man*, a perfect, unadulterated, undegenerate *whole* man, in all that manhood can reach, imagine, or be unfolded into? I refer not to the *form*, the *outside*, the hands and feet, the earthly and perishable garment of a man; that has nothing to do with a man's essence,— is not the man himself. I refer to the mysterious soul, warm with love, luminous with wisdom, expanded in power to the uttermost, immaculate and complete. Ay, what is it to be such a man? There is but one such in all history,— Jesus Christ. Will any of you say his soul was different from other souls, in that it pre-existed, and was miraculously born, supernaturally introduced upon earth? I answer, that no pre-existence or miraculous birth constituted, however it might indicate, the character of the soul; but all souls, above or below, living before the morning-stars sang together, or inspired yesterday, are of one family; and that Jesus Christ adopts, or is clad in, a human nature to publish this sublime, encouraging truth. While all men fall below the standard, here is one who attains to the idea of a man, and teaches that the name of man should

be no longer a name for folly or sin, but for purity, and truth, and love. Thus Jesus was the Son of Man.

And now I ask you, What was it for Jesus thus to be the Son of Man but to be also the Son of God, truly, properly, perfectly divine, a divinity on earth, a manifestation of God in the flesh, all of deity that flesh can hold, or a human form and person contain? Marvel ye at this? But are not all men the offspring of God? Are they not in His Book called to be sons of God, as he was *the* Son of God? human creatures indeed, but called to be partakers of the divine nature? Alas for us! alas for the follies and sins that are in us! that the word *human* should have so often, in our use of it, a low, unclean, earthy savor and sound, when humanity itself, in its nature and plan, is truly nothing else but the very breath of God, to make a being that should hold with him everlasting communion! Yea, I am bold to say, what is *most* human is also most divine. Reason, conscience, love, swaying this frame of ours, do not they make our humanity? And if a man descends from them to the dominion of his appetites and sensual passions, does he not sink out of his manhood into the lower creation, into the rank of matter and the scale of the brutes? But if truth and love and duty are his law, he is not merely the offspring of Mary, born of any woman or begotten of any man, but the child of God. And O then there is nothing on earth beside we can see or think of so near to God as he is! Beast or bird, tree or flower, sun or star, in which God abides, is not so near to God; and there is no heaven in those blue, sparkling depths like the heaven of the Father's dwelling in that filial human soul. Jesus Christ, — whence or how I know not, first at what time I know not (for the Eternal God has for his Spirit no date in our memory or calendar, nor can be put into an

almanac),—some time, some how, Jesus Christ had this perfect abode of God in him, the spirit without measure, and so was Son of God and Son of Man, perfect humanity and divinity. Sad it is that so seldom men should have had any clear glimpse of this! But thanks to thee, John Milton, greatest of religious poets, for the hint thou wast inspired to give of this harmony of man with God, when thou spakest of "*the human face divine!*" There is such a thing, and Christ had it.

But again, my friends, I must say, if our thought, travelling thus on the road of humanity, runs directly into divinity,—so, travelling by the road of Christ's divinity, it leads us back equally into his humanity. It is the same thing. He is *man's approach to God*,—*God's approach to man*. He is the way between both, and unites both in one. Do you, my Trinitarian friend, assert his divinity? I will assert his divinity with you. But I ask you wherein did his divinity consist? Was it not in this, that he embodied and represented the beautiful and blessed and perfect attributes of God,—God's holiness, goodness, justice, truth, and love? And what are these highest attributes but such as God would have his whole intelligent creation emulate and copy? He would have them, certainly he would have them, to be human qualities too! Therefore it is the first great record of the creation, he made man in his own image, and in the last Revelation he calls us to be "followers of God as dear children." And, therefore, Christ's humanity and divinity were not opposed, but identical.

It may be thought by some, that, in this doctrine of Christ's nature, I am obliterating with my so broad generalization all distinctions, and making a confusion of God and man together. Observe, however, this doctrine that human qualities may be also divine is not the pantheism that

would confound the *person* of all men or any man with God's personality, or even Christ's personality with his Father's ; but it asserts the kindred of the children, as well as of the dearly beloved, only begotten Son, in his marvellous celestial primogeniture, with the Infinite Parent ; and it affirms that, howsoever distinct man is from God, there is a part of his nature where he actually meets him, a part, (I shudder with reverence, I tremble with joy, to utter the unquestionable truth ! ) — a part which is neither God nor man alone, but both, a common spirit of life and eternity ; for between God and man no boundary line of separation can be drawn, — no spiritual surveyor can drop his metaphysical chain where the human nature ends and the divine begins : all that we mean when we say, as we sometimes do, with exaltation and eulogy, of some noble fellow-creature, *He was a man !* takes hold of the divine beauty and excellence, is so cemented to it that the most cunning eye can perceive no partition line. I have seen two opposite seas at high tide so flow over the ridge that united their meeting, sloping beaches, smoothly bevelled by the everlasting beat of the waves, that, in their commingling waters, they became beautifully one. So, in every high hour of inspiration and faithful virtue, is not man one with God ? Verily, if Christ's own loftiest words be true, he is ! Not a grace or charm mortal ever displayed but was derived, borrowed from the sky. I have been fain to think, and on the point to tell a friend sometimes, that his or her countenance, when beaming, as I have seen it, with disinterestedness, sincerity, love, or pity, was luminous to me from no earthly light, but with the Holy Ghost ; and, therefore, I say the splendor of humanity with which I am irradiated by Jesus Christ was his divinity.

Indeed, can there be any gainsaying of this ? Is not



what we call the spirit of humanity, of compassion, tenderness, friendship for the suffering and needy, for the lost and sinful, the very spirit of divinity? Will the common heart or common sense of mankind allow it to be anything else? or in the very terms of human thought can it be otherwise conceived? Was it not Christ's spirit, his and God's holy spirit? Or are there *two* holy spirits? No; one, one for ever in God and man, on earth and in heaven! "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me!" "I have called you not servants, but friends." "O Father, that they may be one, even as we are!" What human virtue ever brightened up the gloom of this world, and made cross or scaffold or dungeon-cell splendid to all ages, that was not divine moreover?

Therefore, again I say, Jesus Christ did not despise or disparage, but in his person adopted and honored humanity, and proved it in its essence and intention to be divine. Think not, however, that, in joyfully declaring himself the *Son of Man*, he knew not all the weakness and unworthiness of *men*! Think not that, in reaffirming his position, and repeating his doctrine, I am blind to the mournful circumstances and ghastly facts which, in the degeneracy of its line or the abuse of its freedom, have attended the course of this human nature upon earth. I know the sins that have scarred it; I see the pollutions with which it is stained; I note the multitudes, you and me among them, that wander from the heavenly fold. But I hear a voice from your bosom and mine declaring this is not our true and proper humanity; and I hear a voice from one who was truly and properly human and divine, summoning the lost, scattered, straying sheep, not to disown their nature, but to return from their error. Again resounds from his lips the

most ancient wisdom, "Unto you, O men! I call, and my voice is to the sons of men!" Be just to your manhood, and you will be just to its Maker! Be filial, as God is fatherly, and the Father's bosom is your rest, and his mansion your home! *Divine* and *human* are in you, as in your Redeemer, reconciled and the same! My friends, however we may speculate, this one great and undeniable fact remains, namely, that Jesus Christ, in his own nature and speech and chosen name, respected man, the being he came to save. Beware then, I say, of him, whosoever he may be, who really scorns and reviles human nature! He is not in his tone high and celestial like Jesus, but low and earthly rather, a refined and cultivated worldling at the best. He that implies in his talk, as, alas! too many do, that men are all venal, and women all corruptible, be he theologian or man of the world, shall have no compliments from me to the sagacity of his understanding, any more than to the elevation of his principle. He has not seen into the depths of the human breast, or divined the mysteries of the heart of all gentleness and love; but scoffs at what, of all we know, is most sacred. He sees the offspring of God misled, prodigal, in sad habiliments, or wasteful ways; but does not, like the holy, blessed Father, detect in the palms of his hands and the lines of his face the marks of the true heir to a throne higher than Cæsar's, or make ready gladly to welcome him as he arises and returns. Neither sceptic nor satirist, but only lover and believer, can discern the divine in the human, the human in the divine. "Men are not worth saving," said once a man to me, after listening to my discourse. Ah, did he see what *men are*?

Last year, to clear up in the creed the original spotlessness of Jesus Christ, the papal organ of the Romish Church

published an edict affirming *the immaculate conception* of his mother, the Virgin Mary. Did that blessed, sainted woman, think you, in heaven need the earthly indorsement and official recommendation of her purity and exemption from Adam's sin? Nay, was not the undertaking of the ecclesiastical power to such an end an insult, and no civility, to her glorified spirit? and an insult, moreover, I add, to the very *quality and genius of all womanhood*? an insult in its implication that every sister of Mary that has borne her child in pain and love, as Mary did, has conceived that child only in a fatal corruption and sin? Nay, thou arrogant power, that didst invent surplice and mitre and groundless claim to Peter's keys, I yield not the mothers, all the mothers, of mankind to the solemn slander of thy slavish rebuke! I pronounce the decree a libel upon millions, pure and tender-hearted, of my race! I consent, mournfully but willingly, to the upbraiding sentence in all the cases where impurity, of degree more or less heinous, can be made out. But I tell you, Pope and cardinals, and all lords over God's heritage, in your larger or smaller sphere and diocese, that thousands and tens of thousands there are, in every honest man's observation, who, with pure devotion of divine and human love, have stood in the dear relations, and stretched out the lengthening lines of life, and otherwise would not, would never have been instrumental to multiply those relations or extend those lines at all! No, rather than separate Mary so from her sisters, let some rays from the halo of glory round her head fall abroad to touch countless meek and loving brows bending over human offspring. Ay, let them stream back upon those brows, for verily from those brows they originally came! Let what was divine in her show itself also human; — *for in the human is always something divine! is always and*

*will be* always in that other world of wonder to which venerated parents and unblemished babes, by what we call death, continually go. The *Son of God, Son of Man*, is, as he declares in the context, the announcer of resurrection and judgment to come. He has power to make the human divine. Men may fall, but man, human nature, cannot be lost, unless we lose it out of us, and so fall at once from God and our manhood, from our place on earth and our seat in heaven. Yea, men may fall, and multitudes of men, Greeks and Romans, Franks and Britons, tribes and populations on earth, may go down, and races disappear, — but not man, the wonderful offspring of God, who will go on to his perfection, and finally vindicate it, we trust, in every individual breast. Not the *smallest piece of humanity* would Jesus drop. Mother of what thou callest dead, as it lies with sealed eyes in the coffin beneath the pall, or is covered up in the grave, in the faith of Jesus behold its spirit alive! Such as thine were those he blessed on the other side of Jordan, in Judea: he can bless yet across the river and Jordan of death! For why is the canvas of the old, inspired painters full of childish shapes of heavenly cherubs, hovering round every scene of beauty or sublimity they would represent, but to signify that the spirits of little children, clothed again in celestial bodies, make large part of the population there? Child of thy mother, whose heart never left thee on earth, though now it has ceased in the flesh to beat, — thy *human* mother she was! — in the name of Him that was *human and divine*, see her with a divine glory in the land of promise! May it be your Canaan and mine, as the form of our human existence melts into that divine glory!

I have thus maintained that Christ's divinity was his humanity, believing, in fact, they did not essentially differ,

and that there is not the slightest evidence they were not in his own mind regarded as the same thing. But I am well aware difficulties may be felt and objections arise in the way of a doctrine so unusual, and sounding so like a paradox. It may be said, admitting that the divine and human in Jesus do at certain points seem to melt and run into each other, it must be confessed some of his divine qualities were not human, and some of his human qualities were not divine. His miraculous power, his unmeasured wisdom, his authoritative teaching, his office to administer judgment, his prerogative to forgive sins and to bestow eternal life, — what have these things to do with humanity? On the other hand, his sense of dependence, his expressed feeling of inferiority to the Father, his prayers, his moral struggles, his wish that the cup should pass away, his submission of his will to God's, his bitter sufferings and agonizing death, — what trait had these of divinity? I answer, first, that, to prove the humanity of a thing, we need not prove it to belong actually, in their practice, to all men; nor, to prove the divinity of a thing, need we prove it to be the infinite, undisturbed, and unqualified consciousness of Almighty God. Many men do inhuman things, and we say they are inhuman in their spirit and character; and many other men breathe a temper and display a demeanor which we know not by what word to describe but divine.

But, to proceed more closely in the argument as to the divine things in Jesus that were not human, did he not tell his disciples that they, men as they unquestionably were, should do greater works than they had marvelled at in his own hands, — works of might and mercy, in attestation of his religion? And do the works they or he indeed performed violate the inward feeling in any soul of its own capacity for action, should that capacity be unfolded in the pleasure

of God ? As to the authority, whoever perceives one principle of truth or duty in the eternal light in which Christ beheld, and would have all behold it, does he not feel emboldened to proclaim it with a divine authority which was the Master's own ? As respects, too, the miracles, evidences as they were of the presence and appointing will of the Supreme, yet does that man yet know himself who feels that these exhibitions of power are the highest things in the universe ? No ; that man is a stranger to his own heart who has not become acquainted with a spirit there that bows not down before any mere material prodigies, as such, but only before the infinite being of God, — a spirit of truth, of purity, of loving, living, and dying for others, which is as much above any mere marvels of strength, or any kingly authority that should be wilful or arbitrary, as the heavens are above the earth. And is not that spirit a human spirit, according to the Creator's intention, in humanity ? Alas, I know that it is not universal, that in multitudes it is dormant, and in the vast majority of men scarcely developed ; and that hard and caustic critics of mankind may smile with scorn at hearing it claimed as a property of the race ! But is it not the design, the original plan of humanity ? the archetype of a man too, and not of angels or deities only ? Are not the mean, selfish, sensual, cruel ways of men so many wide departures from that plan, falsifying the Creator's idea in forming and in inspiring his children ? If you will assert that these departures are so many and so gross as to constitute, as you read the record, a fall of man, I must still say it is a fall of man out of his manhood, not into it, — a losing of his nature, and not a finding it, — not a humanity developed, but an inhumanity seized upon and superinduced. I will contend further, that the ruins, so often spoken of, which we ob-

serve in human life and nature, are not all ruins of sinking and decay, like the ruins of some great, ancient city, — a Palmyra or a Thebes, — but, if they may so be called, *ruins of preparation* to build and finish the vast and glorious structure of the human soul, like the ruins that lie hugely and confusedly around in some place of building, of houses for the land or ships for the sea. For such ruins what pains have been taken, and faithful labor already done ! The trees of the forest have been felled, the clay of the ground has been broken and burned, the metals from the bowels of the earth have been fused and recast ; a hundred axes and hammers, and every sort of tool to cut or strike, rend the air with their blows ; and if you visit the spot, only a deafening din can be heard, and perpetual driving seen, as you stumble among rude blocks and ragged masses of half-hewn timber, that look as little as possible like order or beauty, and promise anything rather than the fine and perfect edifice, that shall rest on a rock, resisting the winds and rains of heaven, or the ship, that shall career, as a thing of life, proudly, to all success and riches over the angry and turbulent deep. So, let me say, what is called the ruined state of human nature, whatever the extent of degeneracy may have been, is not mere degradation, but, in part at least, provision of means and materials to build.

The material world has, no more than the spiritual, been cut and scourged and broken for this end. How the flourishing hopes of men, in which first for a time they have joyed and gloried, are blasted and levelled to the ground ! How their fondest desires are uprooted and scattered abroad ! How the very foundations they rested on, as though they were the solid globe, are ploughed up and rent asunder ! How all the sharpest instruments of pain and

destruction, which it would seem infinite knowledge itself could devise, or the hand of Providence resistlessly wield, have been set to work upon the living substance of our human nature, to harrow and sift, to melt or hew, to mar and transform, till the fair frame of man's original existence seems to become a mass of ruins and a scene of desolation indeed! How whole kingdoms have a thousand times been overthrown and countries laid waste, tribes dispersed or proud races extinguished, cities that thought themselves eternal mistresses of the world turned into wildernesses or mere names, modes of thought, models of law, styles of manners, forms of society, and types of civilization, long prevailing, all slowly altered, or suddenly smitten as with a thunderbolt, — as though God made no account of, but despised them, or had no further use for them, and was quite willing to throw them away! But what is all this downfall and ruin for? For final wreck, absolute loss, and everlasting decay? Is it a ruin of degradation only? Then might we think we were the creation of some evil power, the prey of mocking demons, with no Father but fate, the world but the restless, wretched football of an almighty, malignant sport. But not so! The ruins are not of mere decline and ultimate misery, but of provision and *preparation to build*, and so they are magnificent ruins indeed! It is a fall with reference to a new and better rising, as the giants of the woods fall to reappear in the finest edifications of the world. In the greater world of spirit God is the builder, and, as the Apostle says, "ye are God's building." He is not yet ready to put the top-stone upon the building, or launch his vessel on the eternal sea. The Master-workman sees that there is more work, much more, to be done, ere the structure he designed shall appear in the perfect model first fashioned before the foundation of



the earth. Verily, that structure cannot be finished in one day, or a thousand years ! But, when it is done, it will be a human thing, and it will be a divine thing also ; there will be no contradiction in its being at once human and divine ; and the morning-stars will again sing together over it,—and in that day of blessed consummation, when man shall show his manhood according to his Maker's intent, we shall see, if we do not before, that Christ's humanity and divinity were not indeed different, far less, inconsistent things ; but that they were the same. There are heavens as profound beneath, spite of our prejudice that the heavens are all above ; and it matters not to our Lord's true divinity whether we regard him as developed from man or let down from God. It is the same.

There is not room in a pulpit discourse to show the consistency of this general view, with all the texts pertaining to it in the New Testament. But I must at least refer to that remarkable passage in the Epistle to the Corinthians, which can be considered nothing less than the most decisive declaration of the view itself : “ the first man is of the earth, earthy ; the second man is the Lord from heaven.” That is to say, man in his first estate is taken up with the exercise of his material senses upon the material world. His thoughts, his inclinations, his affections, have an outward and comparatively gross direction upon the things that perish. He is a stranger to the capabilities in him of beholding, loving, and seeking after the invisible things of God,—the transcendent charms of holiness and goodness, the everlasting honors of duty and truth. This “ first man Adam is made a living soul indeed,” according as it is written,—but a soul of carnal appetites, ungoverned lusts and passions, as it too truly proved, and is so clearly told in the veritable record or the significant allegory, as you may

choose to consider it, in Genesis. So that first Adam, who has been theologically considered the very perfection of manhood, was, in his weak, simple, and yielding, though at first innocent, nature, the farthest possible from such perfection. He was but the very beginning and rudiment of humanity, like the little dot of organization which the natural philosopher detects as the dim though promising commencement of the animal life which shall afterwards run swiftly over the earth, or fly bravely towards heaven. There is a most striking and eloquent sermon by Dr. South, in which that great preacher describes the glory of our human nature in its primeval and unfallen state, ascribing to it, whatever fulness and splendor of spiritual endowments his imagination could conceive. But the description, which is in many respects admirable for the last Adam, and therefore a most valuable composition, claiming our heartiest thanks to the masterly pen that wrote it, is, neither in Scripture nor reason, a just account of the first feeble, fallible creature, that so easily and instantly went down under the smallest and most inconsiderable of the temptations to a superficial taste and an inward vanity which Satan had from his mighty magazine of seductions and huge quiver of arrowy assaults to propose. No, it is the second man, the last Adam, born of the spirit, Son of God, the really noble and fully regenerate creature, with his absolute type presented in the life of Jesus of Nazareth, it is he that holds forth the true humanity which is also divinity; for are not these the very wonderful words, "The second *man* is the Lord from heaven!" The glory, unfolded from below or let down from above, was the same thing. And this chronological regeneration, if I may so call it, of the race, as it measures the distance from the garden of Eden to the garden of Gethsemane, is parallel with and expressive of the

individual regeneration of the moral creature, that begins innocently now with his senses and earthly inclinations to act over again the first Adam's fall and experience, let us trust, the last Adam's restoration.

But to go to the difficulties on particular points; as to what some might consider Christ's chief prerogative of executing present or final judgment upon men, I need only say, that cannot be considered exclusively divine, for, in the context, it is expressly ascribed to Jesus on no other ground at all than this very one, that he is the Son of Man. So in regard to his other offices, if he is at the same time and in the same indistinguishable character, the perfection of human excellence and the manifestation of the divine attributes, he may well indeed be mediator, intercessor, reconciler, priest, and king. He may well provide an atonement, or bringing together of God and man in one; for he was that very atonement and oneness, not merely in what he suffered or did, but in what in himself he was. Are we not in our own bosoms sensible of that very solicitation from God, Jesus came to repeat and confirm, or awaken out of sleep? We read that the Indians, who were counselled by the traveller Richardson, smote on their breasts, while tears ran down their naked bodies, and said, "The good man *here* told them what I said was all good."

But I must proceed to say, that if Christ had no divine qualities that were not justly human, neither had he any human qualities that were not justly divine. For, in speaking of Christ's divinity, I do not mean that Jesus Christ was himself absolutely the infinite and everlasting One, all of God, but only part or partaker of him. His nature was common ground with God's, as far as it extended; but when he says, "My Father is greater than I," he commands and compels us, if we will not defiantly reject and

disobey his own words, not to regard his nature as co-extensive with God's, and covering the whole measureless ground of his infinity. There may be, and is, a distinction between being divine, or having something in common with the great Parent of all, and being the Parent himself. In the New Testament, we ourselves are called to be partakers of the Divine nature, to receive his spirit, and to be filled with his fulness, with as much of that unbounded ocean as this little inlet of our capacity will hold. Peculiarly divine indeed *he* was, to whom the Spirit was given without measure ; yet not with a divinity that could not enter into and be congenial with the qualities in him which we may consider most human. His dependence on God was no outward, material dependence, as of one body on another foreign body, but the dependence of the offspring sharing the inmost being of that on which it depends. His prayer was not the trembling and fearful petition of a subject to the despot he feels to be far removed, alien to himself, perhaps ready to deprive him of his substance or life ; but an inter-communion of trust, affection, peace with God, and joy in the Holy Ghost. His prayer was divine. His expression of inferiority was not, " My Father is distant, inaccessiblely above and out of my reach " ; but " My Father is greater than I," has more of that of which 'I myself am also possessed.

As to the moral struggles of Christ, they are more in our fancy and the liberty taken by our fanciful poetry, or the dogmatism of our creeds, than in fact. He had struggles of feeling, bitter trials of bodily anguish and wounded affection to endure, an agony in the garden and on the cross, through what seemed the hiding of God's face, as well as man's, from him ; but these were not moral struggles of a hesitating and well-nigh overmastered conscience, but the simple conflicts

of a loving, trusting, sorely afflicted heart. I cannot perceive that he struggled with the weight of a finger against his duty, that he ever voluntarily, with any contradiction, for a moment pressed upon, or went contrary to, the Divine will. What we style his submission to God's will, or his resignation to it, I must rather call cheerful though painful acceptance of it. He was tempted, indeed, in all points; but temptation did not for an instant gain upon him; rather it fell away baffled the moment it touched him. His feeling about it, and his reply to it, are evidently instantaneous. If all these, his most human qualities, — so human that it is thought we cannot mean to assert their divineness, — were not divine, what, I pray, within human conception or cognizance, can be denominated divine? Nothing that we can imagine, or love, or name, or worship. Will you say his sufferings and death proved that he was a mere man? Nay, I ask, where, more than in his sufferings and through his sublime and unparalleled death, did the loftiest qualities we can find it in our heart to admire, shine forth in splendor complete and matchless? so that some, in ecstasy at the spectacle, have doubted whether it be right to say God himself cannot suffer, so incomparably exalted a thing, so worthy even of God, such suffering seems! Ay, the Divinity is not on a great throne merely, out of sight, above the stars, but comes down to the very earth, clothes itself in dust, and moves with glory unquenched at our feet. It is not a light shut up in the seventh heavens, or flung aloft from any golden seven-branched candlestick of the temple; but it plays and sparkles in the lowest circumstances, and out of the most forlorn doom, of our poor humanity. How it ran and blazed through the very most mournful pain and ignominy of Jesus, lit up the dark garden of Gethsemane, as the midnight stars or noonday sun could not, and flowed, glis-

ning in drops of sweat and streams of blood, down the rough cross upon Calvary! Ah, that humanity of Jesus did not refute his divinity: his divinity it was!

If some still object, that, after all this explanation, the mystery of Christ's nature yet remains, I reply, most certainly it does, and glad I am that the mystery remains, with which for all the world I would not part. But I may be permitted to say, that, if the mystery of Christ's nature and saving influence remains, the contradiction does not; and it is something, if not to solve a mystery, yet to do away with a contradiction. Moreover, the mystery is not peculiar to his nature. It is also in ours. It is unfathomably in God's. It is in all God's works, from the highest heavens to the lowest depths, and, I repeat, glad I am for it all. For this boundless mystery has infinitely precious moral uses. The saying is not true, that where mystery begins religion ends. The mysteries of creation and grace excite our wonder and worship, and unfold, as clear knowledge alone never could, our spiritual and immortal nature. If there were nothing in religion we could not understand, religion would be a cold matter of intellect, not a joy and inspiration of the heart. Thus so a great man as Daniel Webster well said: "I should be ashamed of a Saviour I could comprehend!"

This view of Christ's nature, as human and divine, and identical with itself under either aspect or name, gives for us, in fine, the most direct and touching power to his example. If he were essentially God alone, and had barely the form and outside of a man, if he were, as an old sect considered him, but a phantom mortal, it has justly been asked, how could he be, in trials, duties, and sorrows, to us an example at all? But he is an example indeed, because he shows no merely marvellous, heterogeneous excellence,

which we cannot understand or emulate, but God's very plan of humanity carried out in one instance and fulfilled; and every trait and disposition which he showed we have only to copy into our characters. The canvas within us is broad enough on which to copy it, and, in copying, to be what Christ was and we were made to become. Write diligently on the tables of your heart; they have room for everything the Son of God holds himself forth for you to receive. If his conscience did not hesitate or struggle as ours does, he is not the less but the more an example to us to keep our conscience from hesitating or struggling. Struggles and sufferings of natural pain and spiritual grief he had as sore as ours. If you will say, he was not an example, because his moral nature was not overborne or racked like ours, or like that of many persons, then, I must tell you, you require, in order to his being a proper example, the absolute impossibility of his having the same weak and erring tendencies in his single nature that so variously exist in the breasts of innumerable imperfect and sinful men. He is not an example to any man, in being that particular man's precise parallel; for God, whose unity runs into endless variety, never made one such parallel; far less is he such to all men. But to all men he is an example, in being the model of every conceivable grace and virtue which they may strive to attain. The builder of any earthly structure wants not merely such a thing as any man has been hitherto able to build, but a perfect model to build by. So for our character do we.

If by any it be alleged he was elevated altogether beyond us, because he was one with God, I will ask, what does he himself pray for us, but that we may be one in God as he was? He is the Captain of our salvation; but the soldiers are not of a different nature and type of being from their leader.

He is "the first-born of many brethren." Indeed, I must think this doctrine of Jesus only satisfies all Scripture, as fully as it meets all reason, in our contemplation of our Lord.

But lastly, if any should say, We do not consider the interest of Christ's life, and of his object in coming into the world, as turning at all on this question of divinity or humanity, but upon the simple fact of his being raised up, sanctified, and sent as a herald, an ambassador, a commissioner, to treat with men, making them obedient to their sovereign, and as returning prodigals to their Father, I reply, the word of God only makes this purpose more emphatic and effectual, in showing it was such a being, divinely human, humanly divine, who was raised up for our Teacher, Redeemer, and Lord. Now such a being as this may we not well take for our Saviour, — a Saviour human, because he was in all points tempted like as we are, and so can be touched with a feeling of our infirmities? and divine, because he was without sin, and yet making us feel that in us, as in him, nothing could be so truly, nobly human as to be without sin too, standing up men indeed in the sight of God? His salvation is thus a real salvation of the soul, not salvation by logical contrivance and a deep-laid scheme, by a full satisfaction of God's wrath, or a diplomatic getting round his justice, not by shifting the burden of proof from the guilty party, and transferring punishment wrongfully to the innocent, not by a bargaining with God as a sharp creditor, or a buying off from Satan of his due; but a salvation of us to ourselves, to the purpose of our own nature, by showing from God, in an illustration of spotless and absolute glory, what that nature may become. The prodigal son came to himself. So would Jesus have us all do, knowing that thus we shall truly come to him and come to God, and his imputed righteousness show and vindicate the only worth



it can have in its imputation, by being actually imparted and becoming our own. This is a salvation according to reason and equity, as well as according to grace and mercy. It is not mere deliverance from an outward woe, but the rescue of our very being ; for it is a poor, partial, and, in itself, worthless redemption to keep the soul out of hell, but a great and precious salvation indeed to bestow upon it the possession of all its own latent affections and powers. So may we be saved, by verily receiving the divine gift at once proffered by Christ's hands and hidden in our own frame !

For he is no such ambassador as has often been sent from a royal court, with his worth consisting only in his instructions, his credentials, and his herald's coat ; but a spotless and perfect one, a divine humanity, a human divinity, — which I shall call him, I know not, — appointed to be himself the faultless and glorious illustration of all his lessons and commands. He brings no angry threats or declarations of war, but invitations, with solemn yet gentle warnings, to our souls. Graciously he admonishes us of our offences. Tenderly his finger touches the stains of our hearts, and defines the miseries of our lives. In all the words of his lips, all the manifestations of his mind, all the pattern of his conduct, he affirms his kindred with us, and tells us he is speaking to beings who, in their liabilities and capacities, can think neither too lowly nor too highly of the nature in themselves given by God.

## ARCHITECTURE AND PRINTING.

To the thoughtful traveller, who lingers with delighted interest around the monuments of architectural skill and sculptured beauty with which the Old World abounds, — the castellated towns of the Rhine, the cathedrals and churches of Italy, whose growth and history are counted by centuries, — particularly if going from this country, which, having but just sprung into existence, can boast but little in the department of artistic effort, — to his mind many questions naturally arise, which, at first, seem not easy of solution. To what cause shall we trace the decline of architectural skill? The edifices which claim his admiration are none of them of recent construction : they date back to the mediæval ages ; while, if he extends his researches to Egypt, he there finds specimens far more ancient and more wonderful : the Pyramids, in their solitary grandeur, speak to him of a far more remote antiquity, as, in their solemn mystery, they look down upon the pigmy traveller of to-day, from the shadowy distance of ages, leaving to conjecture even the names of their founders, and the purpose for which they were constructed. What an amount of skill, of industry, of treasure, was here expended, compared with which the erections of the present day seem but as the sports of children ! Has human power deteriorated, are art and ingenuity exhausted, is the activity of man crippled, are his faculties dwarfed, that he cannot plan, or dares not execute, such mighty works ? Surely not, for on every side we behold industry and energetic action ; intellectual power was never more earnestly and actively employed ; inventions and discoveries, improvements in all that can facilitate the necessary operations of life, that can dignify

science, and give a higher tone to thought, follow one another in rapid succession ; new modes of intercourse, more easy and frequent communication between nations widely separated, and which bring into close and intimate connection the scholars and artists of different lands, — all these abound at the present day to an unprecedented extent.

Modern activity, however, is directed into a different channel. The wonders of architectural skill which former ages produced are not rivalled, or even approached, by the present ; but far greater wonders, far more important works, are being constantly wrought out.

A late French writer, after giving a minute description of Notre Dame, goes on to account both for the vast amount of labor and ingenuity formerly bestowed upon such structures, and for the present decline of architectural skill. They were designed, he thinks, as embodiments of thought, of the prevailing tone of opinion, representatives of the deeper feelings of man's moral and intellectual nature, an expression of his highest aspirations, — the only enduring medium through which they could then be expressed. No other mode then existed of giving a permanent form to thought, of communicating it to the general mind, or of transmitting it to the future. True, the manuscript of the scholar, the written page of the *savant*, were to be found, but only in the neglected cells of the monastery, or on the shelves of the almost closed library. Hence the enduring forms of stone and marble were called into requisition ; the pencil of the painter, the chisel of the sculptor, must do the work so much more easily and effectually accomplished now by a far different agency. The splendid nave, the long-drawn aisle, the cloistered recess, and the lofty tower, had all a language of their own, designed to speak to the general feeling, and bear to the future the impress of the

mind which gave it birth. But all this was destined to yield to a higher power, to lose its character as an interpreter of thought: architecture must bow before the power of the printed word, the gorgeous cathedral before the simple volume. And so it chanced that its ascendancy was gone, and an agency which was to shape to higher results the destinies of the race succeeded in its place, as an interpreter of man's higher nature; and from this period may be dated its decline.

Had Faust and his fellow-laborers lived a few centuries earlier, perhaps St. Peters might never have graced the Eternal City, the Pitti Palace, with its wonderful collections of painting and sculpture, might not now charm the traveller, or the yet unfinished cathedral of Milan excite his wonder.

But we rejoice that it was thus ordered; that architectural skill, with all its beautiful adjuncts, had its day; that the wonderful powers of Michael Angelo, the pure genius of Raphael, the skill of Titian, were all made tributary to this great object, the embodiment of the ruling thought. There is a time for all things. The great invention came in its own good time, when its sister art had done its work, and the race was prepared for a higher development, — for a development which would carry it forward, with more sure and rapid strides, to a higher point of improvement.

A monument far nobler than any which the architect had ever erected, was that which Guttemberg raised. "It gave," as has been said, "to society a voice and a tongue." Imagine the wondering delight with which the author first gazed on the printed copy of his manuscript; the merchant, as he saw the arrival or departure of his richly-laden ships heralded to the public; or the statesman, as he realized that those cabalistic characters — like winged messengers

of thought — were giving to the world the words of burning eloquence, or the suggestions of patriotic principle, before which senates had trembled ; and the higher, holier glow of delight with which the Christian dwelt on the sacred page, and received with holy joy the pledge of his immortal hopes, — that blessed volume, which hitherto, in ponderous manuscript, in the library or the cloister, had been the exclusive possession of the favored few ! Now that by the aid of this wonderful art all may read, a new and astonishing impulse is given to intellectual effort ; by this means, the glowing conceptions of genius, the inventions of art, the discoveries of science, are recorded, all the delicate shades of thought may be expressed, and minds of different character, in the most distant countries, may be brought in contact with each other. The printed volume, — what a possession to us all ! what new worlds of interest and thought does it unfold ! How does it enlarge the range of our being, extract the sting from our grief, and change our solitude to a peopled scene ! By its aid, we may choose friends and companions : the busy world may pass unheeded by, fashion and pride may look with scorn upon our humble pretensions, but we are not doomed to loneliness and desolation, when at will we may call around us the gifted and the good of every age.

The celebrated Sydney Smith, in a letter to his son, says, “ Remember, in books, always to keep the best society.” This, like many other sayings of this brilliant wit and wise moralist, contains a deep truth. We all have this in our power, and if the low, impure, and weak are chosen, we give undeniable evidence of a depraved moral as well as intellectual taste. The art which adds so much to our happiness, which enlarges the domain of rational enjoyment, and so greatly enhances our opportunities for im-

provement, like every other good thing, may be perverted; the impure may be selected, and the taste may be more and more vitiated, the principles more and more depraved. But if the best society in books be chosen, we turn with a feeling of repulsion from those of a contrary character, as the refined and delicate in mind and manners shrink from contact with the vulgar and impure.

Picture to yourself the Western emigrant, far from the scenes of his childhood's home, the cherished associations of his early years, between him and the scenes and friends of the past lie the vast prairie, the mighty river, or the mountain chain, — how desolate his situation, could he not, by the aid of books, call a circle of friends around him! As evening closes in, and the labors of the day are over, he is not all in solitude: the magic page of fiction, the speculations of philosophy, the dreams of poetry, and, better still, the pages of religious truth, speaking of Divine protection and love, are before him. How is his solitary home transformed! Instead of hours of listlessness and vacuity, they are those of improvement and pleasure, terminating not with the interest of the moment, but stretching onward to the future, and preparing him better to act his part in the great drama of life.

How much also has this wonderful art done to ameliorate the condition of the blind! Not long since, I listened with deep emotions of interest to the story of one who had been blind from infancy, as he spoke of the manner in which he had been taught to read, and of the portion of Scripture which he first read, — "Let not your heart be troubled." How impressive, how powerful, with what a depth of meaning, must those beautiful words of the Saviour have reached the heart of the blind man, as he first felt within himself the power to read them, — when he felt,

as it were, that his eyes were in a degree unsealed ! Though closed for ever to the natural light, they were opened to the intellectual and the spiritual.

Some years since, one of the most profound theologians of our faith published a volume of valuable sermons, setting forth our peculiar doctrinal views with the power of a master and the spirit of a Christian. The printed volume sped on its mission, and, by some providential, though apparently accidental circumstance, fell into the hands of a thinker and a scholar, whose home was far distant in the extreme South. It came to him in his hour of need, distracted by doubt, reduced almost to despair, by the questionings of his own heart and mind coming into collision with the views of religious truth which had been early inculcated. Reason was beginning to totter, when this volume fell in his way. It met his wants, it solaced his doubts ; and, in a transport of joy, he wrote to the stranger who had been his benefactor words expressive of the most enthusiastic gratitude, assuring him that he could now live with hope, and die without fear. Had it not been for the printed volume, how could these minds, at the almost extreme northern and southern portions of our country, strangers even to each other's existence, have been brought in contact ? The electric power of the printed page wrought the good, so blessed for the one to receive, for the other to impart.

By an industrious prosecution of the noble work in which the Association is now engaged may facts like these be multiplied, and precious and saving influences be sent forth to thousands now in the darkness of doubt and error.

L. E.

## JOWETT ON PAUL'S EPISTLES.

WE gave some brief quotations from the very remarkable work of Professor Jowett, in the last Quarterly Journal. We have since read his volumes with much care and deep interest. We propose to present a short notice of them, with extended extracts. A few copies only have been imported, and although the work will be republished, it will be some time before its contents will be generally known.

Benjamin Jowett, M.A., is called in his book, Fellow and Tutor of Balliol College, Oxford, but more recently has been appointed Regius Professor of Greek in the same university. His recent publication which has attracted so much notice is entitled, *The Epistles of St. Paul to the Thessalonians, Galatians, and Romans; with Critical Notes and Dissertations*. The work is embraced in two large octavo volumes of 417 and 505 pages. It contains the original Greek, with an English translation; the Notes are very copious, and the Dissertations are between thirty and forty in number. The importance and great interest of the subjects discussed will be indicated by the titles of these Dissertations, among which are the following: "On the Belief in the coming of Christ in the Apostolic Age"; "On the Man of Sin"; "On the Quotations from the Old Testament in the New"; "St. Paul and Philo"; "On the Imputation of the Sin of Adam"; "On Conversion and Changes of Character"; "On Natural Religion"; "On Righteousness by Faith"; "The Doctrine of the Atonement"; "On Predestination and Freewill."

This is not the proper place, nor are we the competent persons, to speak of the scholarship and learning of these volumes. We have been struck with the evidences of some-



thing better than mere book-learning or critical acumen. These pages give proof of a broad, sagacious mind, which utters itself in paragraphs of calm wisdom and profound and pregnant thought. Its leading doctrinal statements are in harmony with our views of the Gospel. Of this, abundant evidence will be seen in the extracts which follow. In the clearest and strongest manner, he confirms the Unitarian interpretation of disputed passages. We give an example. In defence of the Deity of Christ, no passage is so often quoted as Romans ix. 5: *Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* With a persevering perversion of its meaning, this text is usually quoted, as if it pronounced Christ to be God over all, blessed for ever. Unitarians have always contended that the clause, "*God blessed for ever. Amen,*" constituted a separate doxology with which the Apostle concluded his sentence.

It would be instructive to notice how often this "Socinian interpretation" has been flouted, and pronounced to be unauthorized, unreasonable, contrary to all rules of exegesis and use of language. We pass this by, simply quoting the sentence as translated by Professor Jowett: "*Whose are the fathers, and of whom as concerning the flesh Christ came. God, who is over all, is blessed for ever. Amen.*" In his note upon the text, he says "the word *εὐλογητός* (blessed) is referred, in the New Testament, exclusively to God the Father, and not to Christ."

Far removed from all the prejudices and heats of our controversies, in the quiet cloisters of Oxford, a man gives his whole life to study, and presents as the fruits of his investigation the most unsuspecting confirmations of the essential correctness of the Unitarian interpretation of the New Testament. How he agrees with us in theology will be seen by and by.

Before adducing the extracts we have selected, our readers may like to know how these views were received in Oxford. Complaints were soon made to the proper authorities, and Professor Jowett was summoned to renew his subscription to the Thirty-Nine Articles. He immediately complied. It is the most signal illustration we are acquainted with of the utter impotency of creeds to produce doctrinal uniformity. Professor Jowett regarded the Articles of Faith of the English Church, — as thousands and thousands regard them, — as mere Articles of Peace, each subscriber being at liberty to put his own interpretation upon them; and by his prompt subscription, he shut out a long and irritating controversy. English papers inform us that it is well understood at Oxford, that many leading theologians accept Professor Jowett's views.

From the *Dissertation ON THE IMPUTATION OF ADAM'S SIN* we quote the following : —

“ How slender is the foundation in the New Testament for the doctrine of Adam's Sin being imputed to his posterity, — two passages in St. Paul at most, and these of uncertain interpretation. The little cloud, no bigger than a man's hand, has covered the heavens. To reduce such subjects to their proper proportions, we should consider: first, what space they occupy in Scripture; secondly, how far the language used respecting them is literal or figurative; thirdly, whether they agree with the more general truths of Scripture and our moral sense, or are not ‘rather repugnant thereto’; fourthly, whether their origin may not be prior to Christianity, or traceable in the after history of the Church; fifthly, how far to ourselves they are anything more than words.

“ The two passages alluded to are Romans v. 12, 21, 1 Corinthians xv. 21, 22, 45–49, in both of which parallels are drawn between Adam and Christ. In both the sin of Adam is spoken of as the source of death to man: ‘As by one man's transgression sin entered into the world, and death by sin,’ and, ‘As in

Adam all die.' Such words appear plain at first sight; that is to say, we find in them what we bring to them; let us see what considerations modify their meaning. . . . . Is St. Paul speaking of Adam's sin being the cause of sin and death to his posterity in any other sense than he spoke of Abraham being a father of circumcision to the uncircumcised? Yet no one would think of basing a doctrine on these words. Or is he speaking of all men dying in Adam in any other sense than he says, that if one died for all, then are all dead? Yet in this latter passage, while Christ died literally, it was only in a figure that all died. . . . It is hardly necessary to ask the further question, what meaning we can attach to the imputation of a sin and guilt which are not our own, and of which we are unconscious. God can never see us other than we *really* are, or judge us without reference to all our circumstances and antecedents. If we can hardly suppose that he would allow a fiction of mercy to be interposed between ourselves and Him, still less can we imagine that he would interpose a fiction of vengeance. If he requires holiness before he will save, much more may we say, in the Apostle's form of speech, will he require sin before he dooms us to perdition. . . . . From the circumstance of our first reading the doctrine of the imputation of Adam's sin to his posterity in the Epistles of St. Paul, we can hardly persuade ourselves that this is not its original source. The incidental manner in which it is alluded to might indeed lead us to suppose that it would scarcely have been intelligible, had it not been also an opinion of his time. But if this inference should seem doubtful, there is direct evidence to show that the Jews connected sin and death, and the sins and death of mankind, with the sin of Adam, in the same way as the Apostle. The earliest trace of such a doctrine is found in the apocryphal Book of Wisdom, ii. 24. It was a further refinement of some of their teachers, that when Adam sinned the whole world sinned; because at that time Adam was the whole world, or because the soul of Adam comprehended the souls of all, so that Adam's sin conveyed a hereditary taint to his posterity. It was a confusion of a half-physical, half-logical or metaphysical notion, arising in the minds of men who had not yet learnt the lesson of our Saviour: 'That which is from without

defileth not a man.' That human nature, or philosophy, sometimes rose up against such inventions is certainly true ; but it seems to be on the whole admitted, that the doctrine of Augustine is in substance generally agreed to by the Rabbis, and that there is no trace of their having derived it from the writings of St. Paul. . . . . Do we imagine that his object is no other than to set the seal of his authority on these traditional beliefs ? The whole analogy, not merely of the writings of St. Paul, but of the entire New Testament, would lead us to suppose that his object was, not to reassert them, but to teach, through them, a new and nobler lesson. The Jewish Rabbis would have spoken of the first and second Adam ; but which of them would have made the application of the figure to all mankind ? A figure of speech it remains still, an allegory after the manner of that age and country, but yet with no uncertain or ambiguous interpretation. It means that ' God hath made of one blood all nations of the earth ' ; that ' he hath concluded all under sin, that he may have mercy upon all ' ; that life answers to death, the times before to the times after the revelation of Jesus Christ. It means that we are one in a common sinful nature, which, even if it be not derived from the sin of Adam, exists as really as if it were. It means that we shall be made one in Christ by the grace of God, in a measure here, more fully and perfectly in another world. More than this it also means, and more than language can express, but not the weak and beggarly elements of Rabbinical tradition. We may not encumber St. Paul with the things which he ' destroyed.' What it means further is not to be attained by theological distinctions, but by putting off the old man, and putting on the new man." — Vol. II. pp. 162 – 167.

The following extracts will afford some idea of the manner in which he unfolds the historical and philosophical origin of the doctrine of JUSTIFICATION BY FAITH : —

" Men felt at the Reformation the need of a spiritual religion, and could no longer endure the yoke which had been put upon their fathers. The heart turned inwards upon itself, to commune alone with God. But when the need was supplied, and those who

had felt it could no longer remain in the stillness of the closet, but formed themselves into a church and an army, going forth to war against principalities and powers, and the wisdom of this world, they found no natural expression of their belief; they had to borrow the weapons of their enemies before they could take up a position, and fortify their camp. In other words, the scholastic logic had been for six centuries previous the great instrument of training the human mind; it had grown up with it, and become a part of it. Neither would it have been more possible for the Reformers to have laid it aside, than to have laid aside the use of language itself. Around theology it lingers still, seeming reluctant to quit a territory which is peculiarly its own. No science has hitherto fallen so completely under its power; no other is equally unwilling to ask the meaning of terms; none has been so fertile in reasonings and consequences. The change of which Lord Bacon was the herald has hardly yet reached it; much less could the Reformation have anticipated the New Philosophy.

“The whole mental structure of that time rendered it necessary that the Reformers, no less than their opponents, should resort to the scholastic method of argument. The difference between the two parties did not lie here. Perhaps it may be said, with truth, that the Reformers were even more schoolmen than their opponents, because they dealt more with abstract ideas, and were more concentrative on a single topic. The whole of Luther's teaching was summed up in a single article, ‘Justification by Faith.’ That was to him the Scriptural expression of a spiritual religion. But this, according to the manner of that time, could not be left in the simple language of St. Paul, but needed to be guarded by the strictest definitions first, and was then liable to be drawn out into endless conclusions.

“And yet, why was this? Why not repeat, with a slight alteration of words, rather than the meaning of the Apostle, Neither justification by faith, nor justification by works, but ‘a new creation’? Was there not yet ‘a more excellent way’ to oppose things to words, — the life, and spirit, and freedom of the Gospel, to the deadness, and powerlessness, and slavery of the Roman Church? So it seems natural to us to reason, looking back after

in interval of three centuries on the weary struggle ; so absorbing to those who took part in it once, so distant now either to us or them. But so it could not be. The temper of the times, and the education of the Reformers themselves, made it necessary that one dogmatic system should be met by another. The scholastic divinity had become a charmed circle, and no man could venture out of it, though he might oppose or respond within it. And thus justification by faith, and justification by works, became the watch-words of two parties. . . . . No one doubts that Christianity could be in the fullest sense taught to a child or a savage, without any mention of justification, or satisfaction, or predestination. Why should not we receive the Gospel as little children ? Why adopt abstractions which are so subtle in their meaning as to be in the greatest danger in their translation from one language to another ? which are always running into consequences which are inconsistent with our moral nature, and the knowledge of God derived from it ? which are not the prevailing usage of Scripture, but technical terms which we have gathered from one or two passages, and made the key-notes of our scale ? The words satisfaction and predestination nowhere occur in Scripture ; the word regeneration only twice, and but once in a sense at all similar to that which it bears among ourselves ; the word justification twice only, and nowhere as a purely abstract term. . . . . Christianity is not a philosophy, but a life ; and religious ideas, unless designed to destroy the simplicity of religion, must be simple and practical. The true use of philosophy in reference to religion, is to restore its simplicity, by freeing it from those perplexities which the love of system, or past philosophies, or the imperfection of language, or the mere lapse of ages, may have introduced into it. To understand St. Paul, we found it necessary to get rid of the scholastic definitions and deductions, which might be described as a sort of mazy undergrowth of some noble forest, which must be cleared away ere we can wander in its ranges. Neither is it less necessary for ourselves to return to the plain letter of Scripture, and seek a truth to live and die in ; not to be the subject of verbal disputes, which entangle the religious sense in scholastic perplexities. Whatever logical necessity there may be supposed to be in draw-

ing out Christianity as a system, whether as food for the intellect, or as a defence against heresy, the words of eternal life will ever be few and simple, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' . . . . Not in the fulness of life and health, nor in the midst of business, nor in the schools of theology; but in the sick chamber, where are no more earthly interests, and in the hour of death, we have before us the lively image of the truth of justification by faith, when man acknowledges, on the confines of another world, the unprofitableness of his own good deeds, and the goodness of God even in afflicting him, and his absolute reliance, not on works of righteousness that he has done, but on the Divine mercy." — Vol. II. pp. 446–465.

We leave unwillingly these rich and suggestive thoughts, to pass to that portion of the book which has most startled a slumberous and antiquated Orthodoxy. We refer to the *Dissertation ON THE ATONEMENT*. Our readers may remember some paragraphs quoted in our last Journal; in addition to those, we will now select a few sentences presenting other important views on this same great subject:—

"The perplexities of the doctrine of the atonement are the growth of above a thousand years; rooted in language, disguised in figures of speech, fortified by logic, they seem almost to have become a part of the human mind itself. Those who first spoke of 'satisfaction' were unconscious of its inconsistency with the Divine attributes, just as many good men are in our own day; they do not think of it, or they keep their minds off it. And one cannot but fear whether it be still possible so to teach Christ as not to cast a shadow on the holiness and truth of God,—whether the wheat and the tares have not grown so long together, that the husbandmen, in pulling up the one, may be plucking up the other also. Erroneous as are many modes of expression used on this subject, there are minds to whom they have become inseparable from the truth itself.

"The doctrine of the atonement, as commonly understood, is the doctrine of the sacrifice or satisfaction of Christ for the sins of

men. There are two kinds of language in which it is stated ; the first, figurative, derived from the Old Testament ; the second, logical, and based chiefly on distinctions of the schoolmen. According to the first mode of expression, the atonement of Christ is regarded as a sacrifice, which stands in the same relation to the world in general as the Jewish sacrifices did to the individuals who offered them. Mankind were under a curse, and He redeemed them, just as the blood of bulls or of goats redeemed the first-born devoted to God. That was the true sacrifice once offered on Mount Calvary for the sins of men ; of which all other sacrifices, since the beginning of the world, are types and shadows, and can never take away sin. Wherever the words blood, or sprinkling, or atonement, or offering occur in the Old Testament, these truly refer to Christ ; wherever uncleanness, or impurity, or ceremonial defilement are spoken of, these truly refer to the sins of men. And, as nearly all these things are purged with blood, so the sins of mankind are purged, and covered, and veiled in the blood of Christ.

“ To state this view of the doctrine at length, is but to translate the New Testament into the language of the Old. Where the mind is predisposed to receive it, there is scarcely a law, or custom, or rite of purification, or offering in the Old Testament which may not be transferred to the Gospel. Christ is not only the sacrificial lamb, but the paschal ‘lamb without spot,’ the seal of whose blood makes the wrath of God to pass over the people ; he is Isaac on the altar, and also the ram caught in the thicket, upon whom is laid the iniquity of man. Neither need we confine ourselves to this circle of images. Mankind are slaves, and Christ ransoms them ; he is the new Lord who has condescended to buy them, who pays the price for them, which price is his blood. He is devoted and accursed for them ; he pays the penalty for their sins ; he washes them in his blood ; he hides them from the sight of God. All that they are he is ; all that he is they become.

“ Upon this figurative or typical statement of the doctrine of the atonement is raised a further logical one. A new framework is furnished by philosophy, as the types of the Old Testament fade and become distant ; figures of speech acquire a sort of coherence,



when built up into logical statements ; they at length cease to be figurative, and are repeated as simple facts. Rhetoric becomes logic, as the age becomes logical rather than rhetorical ; and arguments and reasonings take the place of sermons and apologies.

“ The logical view of the doctrine of the atonement commences with the idea of a satisfaction to be made for the sins of men. God is alienated from man ; man in like manner is alienated from God. The fault of a single man involves his whole posterity. God is holy, and they are sinful ; there is no middle term by which they can be connected. Mankind are miserable sinners, the best of whose thoughts are but evil continually ; who have a corrupt nature which can never lead to good. They are not only sinners, but guilty before God, and in due course, in the order of Providence, to suffer punishment for their sins. Their present life is one continued sin ; their future life is one awful punishment. They were free to choose at first, and they chose death, and God does but leave them to the natural consequences.

“ Were we to stop here, every honest and good heart would break in upon these sophistries, and dash in pieces the pretended freedom and the imputed sin of mankind, as well as the pretended justification of the Divine attributes, in the statement that man necessarily or naturally brought everlasting punishment on himself. No slave's mind was ever reduced so low as to justify the most disproportioned severity inflicted on himself ; neither has God so made his creatures that they will lie down and die, even beneath the hand of Him who gave them life. But although God, it is said, might in justice have stopped here, there is another side of this doctrine which must be viewed as inseparable from it, and was known from the beginning ; namely, that God intended to send his only-begotten Son for the redemption of mankind. God was always willing that mankind should be saved. But it was just that they should suffer the penalty. He could not save them if he would. He felt like a judge who pitied the criminal, but could not ‘ *in foro conscientiae* ’ acquit him. Man was fearful of his doom, and God willing to save ; but the least particle of the Divine justice must not be impeached ; and the sentence must be exacted to the uttermost farthing.

“ At this point is introduced the sacrifice of Christ. The Son takes human nature upon him, and dies once for all. The Father, before angry, and alienated, and averse to man, is reconciled to him through the Son.”

We omit several following sentences, quoted in our last Journal, in which Professor Jowett shows that this “ scheme ” either offers an “ unworthy satisfaction to God,” by redeeming “ the sin of Adam by the murder of Christ,” or interposes an “ exhibition of Divine justice known to be a fiction, which, if it were true and real, would be horrible and revolting.” After some remarks upon the extent to which the Jewish education of the Apostles had biassed their minds in favor of the sacrificial language of the Old Testament, our author proceeds : —

“ It is in the Epistle to the Hebrews that this reflection of the New Testament in the Old is most distinctly brought before us. There the temple, the priest, the sacrifices, the altar, the persons of Jewish history, are the figures of Christ and the Church. In the Epistles of St. Paul, it is the rarity rather than the frequency of such images which is striking. It is the opposition, and not the identification, of the law and the Gospel which is the leading thought of his mind. But in the Epistle to the Hebrews they are fused into one ; the New Testament is hidden in the Old, the Old revealed in the New. And from this source, and not from the Epistles of St. Paul, the language of which we are speaking has passed into the theology of modern times. While few persons, comparatively speaking, have ever understood the relations of the law and faith in the Epistles to the Romans and Galatians, the language of the Epistle to the Hebrews is familiar to all.

“ We cannot avoid asking ourselves the question, how far these notions of sacrifice or atonement can have the same meaning for us that they had for the first believers ? We may use the words correctly ; every one may imagine themselves to understand them ; but are we not mistaking our familiarity with the sound for a realization of the thing signified ? The Apostles lived amid the tem-

ple sacrifices; the smoke of their offerings, even in the city of Jerusalem under its Roman governor, as of old in the wilderness, still went up before the Lord; the carcasses of dead animals strewed the courts of the temple. It would be a sight scarcely tolerable to us; neither, if at the present moment we could witness it in remote parts of the world, could we bear to think of what we saw as typical of the Gospel. Nor, indeed, do we think of what we are saying when we speak of Christ offered for the sins of men; the image is softened by distance, and has lost its original associations. We repeat it as a sacred word, hallowed by the usage of Scripture, and ennobled by its metaphorical application. The death of Christ is not a sacrifice, in the Levitical sense; but what we mean by the word sacrifice, is the death of Christ.

“The notion of sacrifice gained a new foundation in the after history of the Church and the world. More and more, as the Christian Church became a kingdom and a hierarchy, did it see the likeness of itself in the history of the Jewish people. The temple which had been pulled down was again built up; the spirit of the old dispensation revived in the new; there was a priest as well as a sacrifice; a Church without which there was no salvation, as much separated from the world as the Jews from the heathen of old. What was a shadow to St. Paul was becoming a reality to the Nicene, and had actually become one to the mediæval Church. The body and blood of Christ was not only received spiritually in the celebration of the Lord's Supper, but literally offered again and again in the Sacrifice of the Mass; as formerly by the Jewish, so now by the Christian priest. A priesthood and a sacrifice naturally implied each other. As Christ in a figure bore the person of the high-priest entering once into the holy place, so the priest in turn bore the person of Christ. And after the notion of the priesthood passed away in the Reformed churches, that of the atonement and sacrifice, which during so many centuries had been supported by it, was still retained, because it seemed to rest on a Scriptural foundation. The ‘antithesis’ of the Reformation was not between the Gospel as without sacrifices, and Romanism as retaining sacrifices, or between the law as having a mediator, and the promise as a more ‘open way’; but between the Gospel

is having one mediator, and a sacrifice once offered, and the Roman Church with many priests, and the ever-recurring Sacrifice of the Mass."

We feel sure our readers will not regret the length of these quotations. Under this same head of the Atonement we select one other short paragraph, in which Mr. Jowett sums up his own belief on this point : —

"Nature and Scripture, and the still small voice of Christian feeling, give a simpler and truer explanation of the doctrine of the atonement than theories of satisfaction or the history of sacrifice, — an explanation that does not shift with the metaphysical schools of the age, which is for the heart rather than the head. Nature bids us look at the misery of the whole creation, groaning and travailling together until now ; Christian feeling requires only that we should cast all upon Christ, whose work the Scripture sets forth under many different figures, lest we should rest in one only. This variety is an indication of the simplicity with which we are to learn Christ. The Jewish sacrifices had many meanings and associations. Nor are these the only types under which the Mediator of the new covenant is set forth to us in Scripture. He is the sin-offering, and the paschal-lamb, and the priest, and the temple, all in one. Out of all these, why are we to select one to be the foundation of our theological edifice ? As figures, we may still use them. But the writings of the Apostle supply another kind of language, which is not figurative, and which underlies them all ; which is far more really present and lively to us, than the conception of a sacrifice, and which remains within the limits of our spiritual consciousness, instead of passing beyond them. That is the spirit of which the other is the letter ; the substance of which it is the form and shadow." — Vol. II. pp. 469–480.

Turning now from the department of dogmatic theology, it may be interesting to observe our author's judgment on questions belonging to sacred criticism and Church history.

It has long been a mooted question whether St. Paul be-

lieved in the second advent of Christ in the Apostolic age, and in the near approaching end of the world. The bearing which the subject has upon Apostolic inspiration is not the least of its many important aspects. To Unitarian writers, it has seemed that the language of St. Paul is so clear and decided that no honest interpretation can shield him from the imputation of error; while others have sought to avoid such a conclusion by a resort to shifts, evasions, double meanings, and incredible claims to infallibility. From the following paragraph, it will be seen that Professor Jowett not only admits the error of the Apostle, but adduces some probable reasons why such an error was permitted: —

“It is a subject from which the interpreter of Scripture would gladly turn aside. For it seems as if he were compelled to say at the outset, ‘that St. Paul was mistaken, and that, in support of his mistake, he could appeal to the words of Christ himself.’ Nothing can be plainer than the meaning of those words, and yet they seem to be contradicted by the very fact, that, after eighteen centuries, the world is as it was. . . . Why, then, were the traces of such a belief permitted to appear in the New Testament? Some will say ‘as a trial of our faith’; others will have recourse to the double sense of prophecy, to divide the past from the future, the seen from the unseen. Others will cite its existence as a proof that the books of Scripture were compiled at a time when such a belief was still living, and this not without, but within the circle of the Church itself. It may be also regarded as an indication that we were not intended to interpret Scripture apart from the light of experience, or violently to bend life and truth into agreement with isolated texts. Lastly, so far as we can venture to move such a question of our Lord himself, we may observe that his teaching here, as in other places, is on a level with the modes of thought of his age, clothed in figures, as it must necessarily be, to express ‘the things that eye hath not seen,’ limited by time, as if to give the sense of reality to what otherwise would be vague

and infinite, yet mysterious in this respect too, for of 'that hour knoweth no man'; and that, however these figures of speech are explained, or these opposite aspects reconciled, their meaning, dimly seen, has been the story and the hope of the believer in all ages, who knows, nevertheless, that since the Apostles passed away, all things remain the same from the beginning, and that 'the round world is set so fast that it cannot be moved.' — Vol. I. p. 96.

The following extract, upon the growth of the early Church, may be commended to all zealous defenders of the Apostolic origin of Episcopacy: —

“The first teachers of the word of Christ were not the acknowledged rulers of the Catholic Church; they were its prophets, not its bishops. The influence which they exercised was personal rather than official, derived, doubtless, from their having seen the Lord, and the fact of their appointment by himself, yet confined also to a comparatively narrow sphere; it was exercised in places in which they were, but hardly extended to places where they were not. The Gospel grew up around them, they could not tell how; and the spirit which their preaching awakened soon passed out of their control. They seemed no longer to be the prime movers, but rather the spectators of the work of God, which went on before their eyes. The thousands of Jews that believed and were zealous for the law, would not lay aside the garb of Judaism at the bidding of James or Peter; the false teachers of Corinth or of Ephesus would not have been less likely to gain followers, had they been excommunicated by them. The movement, which in twenty years from the death of Christ had spread so widely over the earth, they no more sought to reduce to rule and compass. It was out of their power, beyond their reach, extending to churches which had no connection with themselves, of the circumstances of which they were hardly informed, and in which, therefore, it was not natural that they should interfere between St. Paul and his opponents.

“The moment we think of the Church, not as an ecclesiastical or political institution, but, as it was in the first age, a spiritual

body, that is to say, a body partly moved by the Spirit of God, but dependent also on the tempers and sympathies of men, and swayed to and fro by religious emotion, the narrative of Scripture seems perfectly truthful and natural. When the waves are high, we see but a little way over the ocean; the very intensity of religious feeling is inconsistent with a uniform level of Church government. It is not a regular hierarchy, but 'some apostles, some prophets, some evangelists, some pastors and teachers,' who grew together into 'the body of Christ.' The image of the earlier Church that is everywhere presented to us in the Epistles implies great freedom of individual action. Apollos and Barnabas were not under the guidance of Paul; those 'who were distinguished among the Apostles before him' could hardly have owned his authority. Nor is any attempt made to bring the different churches under a common system. We cannot imagine any bond by which they could have been linked together, without an order of clergy or form of church government common to them all; and of this there is no trace in the Epistles of St. Paul." — Vol. I. p. 336.

We had marked many other passages with which to enrich our pages, but our space forbids. We must close with the single remark, that it is one of the most encouraging facts of our times that from the bosom of the English Church, and from a ripe and honored scholar of Oxford University, we should receive one of the ablest defences of many leading points of our Unitarian theology.

---

## SHELDON ON SIN AND REDEMPTION.

IN the preceding article we have given an account of a most encouraging reappearance of true views of the Gospel, in a quarter remarkable for its adherence to antiquated errors. The eyes of Oxford students, it has been said, are

on the backside of their heads, intently viewing and almost adoring the past. One at least has given proof of an ability to look ahead for progress towards realms of fairer beauty and truth.

We have now to chronicle a similar fact, which has transpired nearer home. Rev. D. N. Sheldon, D.D., formerly President of Waterville College in Maine, and now pastor of the Elm Street Baptist Church in the city of Bath, in the same State, has recently published a book, entitled, *Sin and Redemption; a Series of Sermons, to which is added an Oration on Moral Freedom*. The Sermons—twelve in number—discuss such subjects as these: “The Temptation and Fall”; The Connection between the Sin of Adam and the Sinfulness of his Posterity”; “The Nature of Sin”; “How Christ was made Sin”; “How Men are made Righteous by Christ”; “Bearing Sins and Sacrifice.” These topics lead him to survey much of the same ground which Professor Jowett has examined, and with very similar results. From the extracts which follow, the reader will see that both of these independent thinkers mainly coincide in their views. Both reject the doctrines of the imputation of Adam’s sin, and of a vicarious satisfaction made by the death of Christ,—doctrines in which they both were educated, and which are zealously inculcated in the ecclesiastical bodies with which they are still connected. But a long and thorough investigation has resulted with both in a conviction that these doctrines form no part of the Christian religion. They both come out and avow opinions identical, on these points, with those which Unitarians have defended.

It must be allowed that these are very remarkable facts. We propose the question to our Orthodox friends, if it is not likely there is something sound and Scriptural in our



views, when honored and learned men, from their own ranks, one after another, adopt them? To our friends we say, let us be encouraged. "The morn is on the mountains." If men of much learning, holding high literary and ecclesiastical positions, are exercised with these doubts and difficulties, is it not likely that thousands and thousands of clear-sighted but unlettered minds are troubled in the same way? If the former have ability to emerge from error, saving their Christian faith, is it strange that the latter, finding so much irreconcilable and false, should sink into universal scepticism and infidelity? Can we do a better work, therefore, than to circulate books which present the Gospel freed from these perplexities and weights?

We recommend our readers to procure Dr. Sheldon's book. They will not read two pages in it without seeing that it is the work of a clear and vigorous writer, who has had strength enough to break through the double web of a superstitious theology and scholastic metaphysics, and has now independence enough to assert his freedom. We cannot but hope that it may suggest some instructive lesson to certain writers nominally in our own denomination, who, with no great pains in making logical statements, or taking tenable positions, are trying to reinstate among us some form of an Orthodox atonement. They had better help devise some way to retain the allegiance of those who profess that dogma, before they enter upon the hopeless task of winning new converts to it.

In order that our readers may see the spirit and drift of this work, and its essential harmony with the views of Professor Jowett, we select the few extracts which follow. On the subject of ORIGINAL SIN, Dr. Sheldon says: —

"It is time that the unwarranted views which many have associated with both sin and redemption, and which our text has been

erroneously supposed to favor, were wholly dismissed. Too long has a large portion of the Christian Church lain under the incubus of an unsound and chilling theology in these respects. The nightmare must be thrown off, or the very life-blood of intelligent piety will be congealed in death, and the Church, in just thinking, will fall behind the world, and be unfitted to guide it in the path of divine knowledge and understanding.

“ We deny, then, unhesitatingly, any determining influence in the sin of Adam on the sinfulness of his posterity. Whatever influence Adam may have exerted, it is plainly not necessitating, not brought to bear independently of the consent of his posterity. It is not an influence which irresistibly overpowers us, but one to which, so far as it has any existence, we freely yield. We are all severally treated according to the very principles which marked the divine treatment of Adam. The only sound method of justifying the ways of God to man, is that which justifies them to each particular man. We are not called on to merge any part of our separate individuality and accountableness in the individuality and accountableness of any other human being.” — pp. 110, 111.

“ But I add, as further proof that the whole responsibility of sin rests on the men who commit it, and that its origin cannot be traced back of them to Adam, that every man feels that his sin is wholly his own, and the fault of it his own. All are so constituted, that they blame themselves for their acts of transgression. They know that their sin proceeds from their free consent. Conscience reproves and stings them for what they themselves do. And ready as men are to excuse themselves to others for their wrong-doing, they never say to themselves that they are excusable. Now this is an important consideration. It shows that God has so formed the mind, that it is compelled to take upon itself the sole responsibility of its sinful acts. It is therefore equivalent to a declaration from God himself, that the sinning man is alone responsible. No man now blames himself for the sin of Adam, any more than he blames himself for the sin of Cain or of Judas. Whatever systems of theology may teach, whatever some ministers of the Gospel may still say, all men know that they have not ‘sinned in Adam,’ and that they neither inherit nor are any way chargeable

with any portion of his guilt. Guilt is not, like houses and lands, an inheritable and transferable thing. Moral character is never separable from the personal moral life, from its responsible originator and owner.

“It is further to be urged, that when any persons are aroused to special thoughtfulness, and convicted, as we say, of sin, the whole ground of their uneasiness is found in themselves, in their own character and state, as they have made it. They do not say, Adam has destroyed us; but, We have destroyed ourselves. This is, I believe, the language of all persons under conviction of sin. And all who confess their sins to God in prayer, and ask to be forgiven, have in view exclusively their own sins. I do not believe that ever a man on earth, understanding and feeling the force of his words, asked God to pardon him his participation in the sin of Adam. Who of us would not just as soon think of praying to be pardoned for participation in the sin of the present Chinese rebels?” — pp. 112, 113.

“As to the immediate transmission of sin, the *propagation* of it, if we may so speak, or the communication of a *sinful nature* from parents to children, the idea seems to us little better than monstrous. Whatever is propagated — begotten and born — is mere being, or nature; never moral character, which results only from moral action. The being thus produced must exist, must probably live some time, and develop itself somewhat, before it can act as a subject of moral obligation, and commit sin. Hence, to speak of this being as itself sinful, before it performs any moral action, is to destroy the very idea of sin. It is to confound nature with character, a simply existing being, or constitution, with the very different matter of personal morality, or responsible action. It is to suppose sin, in the absence of any of the conditions of sin. The infant child is capable in due time — how soon we know not — of growing into a moral and responsible being, and of committing known acts of sin; but certainly it does not start with a sinful nature. The idea of a sinful nature, antecedently to sinful action, is always an absurd and self-contradictory idea; because it is an ascription to a mere nature of what can be found only in the sphere of moral freedom. It is imputing to a

being, who has not yet acted, that which can only be conceived of as an attribute of his actions." — pp. 119, 120.

"It is sometimes urged, as an argument in favor of a disordered constitution at the beginning, that infants and very young children exhibit bad tempers and angry passions. These, it is alleged, are signs of a disturbed nature. Now in reply to this, it should be considered that the first life of childhood is, so far as we can judge, wholly animal and instinctive. The rational and moral life is the slow development of a later time. But the animal and the instinctive, before the unfolding of the rational and the moral, cannot justly be spoken of as morally wrong. They are no more wrong in infants than they are in animals. They are indications of suffering, of physical, perhaps nervous, discomfort; and call for the watchful sympathy of the mother or the nurse. I must think it a wholly unwarranted view, to regard them as manifestations of latent depravity. Fretfulness and peevishness may be sins in those who have assumed the responsibilities of self-government; but it is a fallacy thence to argue that they must partake of the nature of sin in very young children; and it is only as we transfer to children something of the moral knowledge of men, that we thus argue. We know that we ought to restrain such manifestations, and hence hastily infer that it must be the duty of very young children to restrain them. We must, however, concede that this early development of the purely instinctive life, as compared with the moral, points to the prospect of a collision between the two, when the moral shall begin to show itself, and thus confirms our previous remark, that the true origin of actual sin, in every human being, is found in the relation of the appetitive and the propensional part of our nature to the rational and the moral part." — pp. 122, 123.

"From what has been said, it will be seen that we wholly reject the doctrine of original sin, in the shape in which it was long held in the Church, and has been retained by many down even to our time. We reject both the idea and the term. We hold the idea to be wholly imaginary, and the term, as it has commonly been used, nonsensical. We deny the existence of any other sin than actual, voluntary sin. If, however, any choose to maintain

the existence, in the posterity of Adam, of an originally disordered constitution; while yet they allow that in this constitution there is nothing of the nature of sin, this is a point concerning which we neither affirm anything nor deny anything. We refrain from any positive assertion, because our inquiries have thus far furnished no positive evidence. We certainly know of no sufficient reason for affirming such a disordered constitution; and against the view, which would push the disorder to such a length as to make sin its necessary result, there are the gravest objections; for with the necessity of sin responsibility for it ceases, and so there ceases to be sin. It is quite as hurtful to the interests of religion to deny, or to palliate sin in this way, as to deny or to palliate it in any other way. This remark merits the most serious consideration of one class of theologians among us. While claiming to take profound and practically impressive views of sin, they yet, by tracing it back to the primary constitution of our nature, or by the figment of the oneness of all men with Adam,—which, in their sense, is not merely inexplicable, but self-contradictory,—go very far towards destroying the very idea of sin, and the possibility of committing it. In the name of morality and of religion, whose interests we love, and would ever defend, we protest against these extreme and self-destructive views.” — pp. 124, 125.

We turn to the Sermon which discusses the question “How Christ was made Sin,” and the following extract will show how our author disposes of the “transfer theory,” as it is called:—

“In what sense was Christ made sin, or treated as a sinner?

“I remark, that this language is not used concerning him on the ground that he took upon himself, and became guilty of the sins of men, or of any part of them. There was no transfer, no passing over to him of any part of the guilt which belonged to the human race. Sin is, in the fullest import of the terms, a personal and untransferable thing. The sins which one man or one being has committed cannot be made to pass over to any other man, or to any other being. Sin is and must ever be the inalienable possession of the being who has committed it, and made it his

own. I do not mean that it cannot be pardoned ; that the sinner cannot, by repentance and future holiness, set a limit to the power and the results of his sins. But I mean that the sin, which has its origin and its seat in one mind, cannot shift its residence, and take up its abode in another mind. The sin, for instance, of Judas, in betraying his Lord, cannot become the sin of Paul, or of Peter, or of any other person. Sin is a part of the personal character, and can no more be separated from the man who has willed it, and who has found a part of his life and of his pleasure in it, than his personality can be separated from him. It would seem that these statements must commend themselves to the good sense of all men, and be regarded as the simple embodying in words of their first, their spontaneous and most natural ideas on this subject. They are ideas which shine with their own evidence ; and it seems impossible, by any reasoning, to make them clearer. But as there have been, and perhaps still are, some who, while they must allow that the sins of one man cannot be made to pass over to another man, so as to become his, yet defend the idea that the sins of men, or of some part of them, were thus transferred to Christ, it may not be useless to attempt to show still further that this is plainly an inadmissible and an impossible idea.

“ In order to this, let us inquire what consequences would follow from the adoption of the view, that the sins of men were thus passed to the account of Christ, and the guilt of them laid upon him.

“ Obviously it would follow, that Christ became personally chargeable with an amount of guilt which was equal to the collective guilt of all the persons whose sins were thus laid upon him. If the sins of all men were thus transferred to him, then he assumed a burden of guilt which was exactly equal to the added guilt of all men. If the sins of a certain part only of men were made over to him, then the guilt which he took upon him was equal to the combined guilt of this part. It is evidently impossible to maintain that Christ really took upon him the sins of men, without assuming the burden of their guilt ; for sin and guilt cannot be separated ; guilt is a part of the idea of sin. If Christ, in any real sense whatever, took upon him the sins of any,

he took to the same extent their guilt, and hence became and continued personally guilty during the whole time, longer or shorter, that this transfer of sin to himself lasted. Now, since it is the uniform teaching of Scripture, that Christ was, both in life and in death, absolutely holy, and since our text itself, while representing him as in some way made sin, or treated as a sinner, yet emphatically declares that he knew no sin, we are evidently bound to reject the idea, that the sins of men were transferred to him.

“Aside from this invincible difficulty, the idea of the transfer of the sins of men to Christ is fraught with other objections equally insuperable. To say nothing of the sins which were committed during the ages before Christ came, and some of which must have been transferred to him, if any men in these previous generations were saved, — though they could not have been so transferred, and the men of course could not, according to this view, have been saved till Christ made his appearance, — to say nothing of this part of mankind, but limiting ourselves now to the generations which have lived since Christ left the world, and accomplished his saving work, it is evident with regard to all these, that, if we could accept this notion of the transfer of sin, we should be driven to believe that their sins were transferred to the Saviour before they were committed; that is, before they had any existence. But how Christ could become guilty of the sins of men who were first to live and to sin hundreds and thousands of years after his advent, is manifestly inconceivable.

“Without, then, tracing further the absurdities of this view, we may at once conclude that the supposition that Christ was made sin by having the sins of men transferred to him, is wholly indefensible. The notion that the sins of men were transferred to Christ is at war with our ideas of propriety and justice. It involves an arbitrary destruction of accountableness and personality. We pronounce it not merely an unreal, but an impossible thing in the Divine government. We shall be able to show, in the proper place, that Christ is the Saviour of all who repent, and receive the Divine testimony through him, and with regard to him. But he saves none by taking their sins off from them on to himself. Sin

cannot thus pass, as a matter of merchandise and of traffic, from one owner to another. It lies too deep in the soul, it clings too tenaciously to the moral life and to the individual character, to admit of any such local and mechanical transfer. It is a spiritual evil, and spiritually produced; and the only way in which Christ himself saves from it, is by counterworking and overcoming it in the soul itself." — pp. 147 – 151.

On the subject of the Atonement we have the following clear statement : —

" We may be assisted by what has been said to form a correct idea of the subject of atonement. ' Atonement, if we look to the origin and import of the term, is *at-one-ment*, or the reconciliation of such as were previously at variance. Applied to the relations of men to God, it consists in their actual reconciliation to God, by repentance on their part, and forgiveness on his. It marks a subjective fact, though usually as the consequence of some objective arrangement. This is, I think, the invariable signification of the word *atonement* in the Bible, throughout the Old Testament, and in the one instance of its use in the New Testament. The Hebrew atonements were reconciliations through the divinely appointed medium of sacrifices. The sacrifices were means to an end, and in themselves alone not an atonement, though made with a view to an atonement. So the manifestation of Christ in the flesh — his teaching, example, and death for us — cannot in strictness be called an atonement, or a reconciliation; they are more properly means of effecting an atonement. The reconciling, the repentance-moving power, lies in them, and works through them; they constitute the Gospel. But we must not confound the Gospel — the means and the vehicle of the reconciliation — with the end and design of the Gospel, the reconciliation actually effected. Or if, in conformity with present popular usage, we lodge an objective atonement in the work of Christ, we should be always careful to explain this as consisting in the value of his work, as a means, in connection with the preaching of the Gospel, of bringing men to repentance and salvation. We should thus



adhere to Scriptural ideas, and run no risk of being misunderstood." — pp. 163, 164.

"But it may be asked, Are not the merits of Christ in some way put to the account and the benefit of his people? Doubtless we receive great benefit from Christ. We receive through him all that makes us differ from those who never heard of him. We would by no means undervalue the extent of our indebtedness to Christ. But yet we must say that his merits can never become our merits. We should think it unwarranted to speak of the merits of the Apostles Paul and John, the excellence of character which was in them, as made ours. And can it be any less unwarranted to speak of the merits of Christ as passed over to us and rendered ours? Do the Scriptures anywhere speak of the merits of Christ as transferred to us, and put to our account? If we are in the habit of using such language, and imagining it Scriptural, we shall do well to bethink ourselves, and ask again, whether it is really so? The truth is, that all merit is personal, belonging to some being; and the merits of one being can never become the merits of another.

"We must then dismiss the idea, that the merits of our Saviour can in any way be rendered our personal merits. They may benefit us in many ways. They may be the means of bringing us to the possession of a right character, and of securing our eternal salvation; but they cannot be made our merits. Unwonted and even harsh as the expression may sound to us, we must be made to have something that is truly meritorious, truly good and deserving in ourselves, in our own character, or the merits of Christ will profit us nothing.

"The question returns, How then does the exhibition of Christ, as brought into connection with our sin, contribute to render us righteous? In what way are we saved and made internally pure by Christ? For we must not forget that salvation is always an internal fact. A man is not saved any further than he is made truly right, or righteous. His righteousness must be his own, and belong as really to himself as his own faculties and the actings of his own mind. It must be the breathings of his own spirit, the outgoings and the characteristic choices and workings

of his own soul and moral life. His salvation must be, in a word, himself purified and saved. His righteousness must be himself made righteous. There is, there can be, no other saving righteousness than this." — pp. 170, 171.

To this last extract Dr. Sheldon appends the following foot-note, which deserves to be reprinted. We do not think his caution excessive, as we judge after much experience : —

"It may seem to some of the readers of these Sermons, that all this emphasis and iteration of statement, on so plain and vital a point, must be superfluous. But I can assure them, that this is so far from true, that even sincere Christians, as I believe them, have been much perplexed and staggered by these very statements. Nor should I wonder if still others, into whose hands this volume may come, should mark with pain for the moment, and perhaps longer, the evident contrast between what is here said and the teachings to which they have been accustomed. I greatly fear that the views of many Christians are sadly defective and erroneous on this subject. Is there not, then, urgent occasion for the most clear and positive teaching on this point? I address this question to all my brethren in the Christian ministry." — pp. 171, 172.

We were struck with the view presented in the following extract, which relates to the last sufferings of Christ : —

"There is nothing in the history of these last scenes in his life which lends a particle of support to the doctrine, that he sustained the wrath of God. The agony in the garden has been variously explained ; but if any inference may be drawn from his thrice-repeated prayer that the cup might, if possible, be taken from him without his drinking it, then we may conclude, that, in his own view, his approaching sufferings were not required in order to render it possible for God to forgive sin. We ask any defender of this idea, whether, supposing Christ to have known that it was impossible for God, or inconsistent with his government, to forgive sin at all, unless he should suffer as our substitute, he could have

offered the prayer ascribed to him? Could he have used language intimating a *possibility* that the cup *might*, consistently with the designs of God, be taken from him? Does not this theory empty his prayer of all its force and meaning? Does it not rob the whole scene in the garden of its impressiveness? Once admit, however, that God *could* forgive sin without the death of Christ, but that men were not likely to be brought to feel their need of forgiveness, to seek it by repentance, and to gain an assurance that they were forgiven, except through the sufferings on the cross; or that these moral feelings could not otherwise be awakened to any great extent, or so widely and advantageously; and then all becomes consistent. The momentary recoil from the sufferings, the prayer to be spared them, and the meek submission to the will and wisdom of the Father, appear [natural], and therefore touching in the highest degree. We retain the beautiful harmony of truth and of nature." — pp. 206, 207.

We shall content ourselves with one other extract, which we hope will be read by those who think there is any "governmental obstacle" in the way of God's forgiving sin, which Christ has removed: —

"I remark further, that Christ was not made sin, or treated as a sinner, on the ground that his sufferings and death were necessary to make the exercise of the divine mercy to men consistent with the maintenance of divine justice. Christ did not come on earth and die for the purpose of removing an obstacle in the divine government in the way of extending pardon to the penitent. His sufferings were not appointed him on account of the influence which they were to have in convincing the moral universe that sin, when forgiven, is not treated too leniently.

"Extensively as the view here denied is held in the Christian Church, I have no hesitation in pronouncing it a mere human theory, and wholly destitute of Scriptural support. In what part of the word of God is it taught? Where in it do we find the slightest allusion to this so-called governmental theory? What are the passages in the Bible in which Christ is said to have died

to conciliate the exercise of the divine justice with the divine mercy? Where are these two attributes, as exercised towards penitent sinners, ever spoken of as in conflict and at variance? Where do we find a single intimation of an obstacle in the mind of God, or in the order of his government, in the way of extending forgiveness to men who turn from their sins? In what chapter and verse is it said, that this forgiveness of the penitent cannot be, unless something else, the interposition of Christ, first is? And where is the death of Christ said to have been appointed on account of its adaptedness and necessity to convince the intelligent universe that sin, when forsaken and forgiven, is not treated with too great and dangerous indulgence? I call upon the defenders of this view to furnish a plain Scriptural answer to these questions. For my part, I am bound in simple honesty to say, that I can find nothing of this theory in the Bible; though the writings of many theologians, and the preaching of many ministers, are full of it.

“ But the theory is not merely extra-scriptural; it is also contrary to the Scriptures; for these speak of the mission of Christ as originating in [the mere love of God; and they never make mention of any other obstacle to the pardon and salvation of men than that which is found in their own impenitence. We cannot deem it necessary here to adduce the passages which sustain these statements.

“ The defenders of the theory in question give themselves, in our view, much needless trouble and solicitude about the honor of the divine government. We may commend their motive, while we expose their mistake. This mistake lies in supposing that justice and mercy in God are such opposed and almost incompatible attributes, that they cannot both at the same time be exercised towards a penitent transgressor, without some foreign and independent expedient for harmonizing them, and rendering them consistent. But now what evidence is there that this is a true view? How do we know that justice and mercy are always thus at variance? It is certainly not in their nature to be so in all cases; for then *we* could never forgive the injurious without becoming unjust. But we are directed to forgive others, that we may

be, like God, the children of our Father in heaven. We therefore do wrong to conclude that he cannot, in immediate consistency with his whole nature and all his attributes, forgive the penitent. And he most clearly teaches us throughout his word, that while he hates sin, he loves the sinner, and desires him to turn and live. His righteousness is the love of all right, and therefore, instead of disinclining, directly disposes him to be favorable to all who repent. The business of transgressors is to turn from their transgressions, and not to give themselves any needless and presumptuous trouble about the honor of God, and the consistency of his proceedings. They need not fear that his ways will not fully vindicate themselves. Certainly his ways need for their vindication no such theory as this which we have been considering." — pp. 156 – 159.

Before closing, we must add that the above views are of no recent growth in Dr. Sheldon's mind, nor are they given to the public from any sudden or hastily considered impulse. On this point we respect his conscientious cautiousness. For many years he has revolved these subjects in his mind, viewed them in all the light he could bring to bear upon them, and is at length moved to publish them to the world by the strongest convictions of duty. A sentence in his Preface is so important and instructive in this connection, that we cannot refrain from quoting it. Who can tell us how many others there are, still in the bondage of creeds, who have mentally reached similar conclusions, and sigh for a freedom which they dare not yet avow? Dr. Sheldon says : —

“ The opinions advocated in these Sermons have not been recently adopted. Either the opinions themselves, or at least those out of which they have by a logical necessity grown, have been held and taught throughout my public life. While yet in the theological institution, and under the guidance of a venerated teacher still living, I was led to a most decisive rejection of the

theories with regard to the imputation of sin and of righteousness. I never believed, and never taught, that there was anything strictly penal, vicarious, or substitutionary in the sufferings of Christ. I make this disclaimer, simply because it has been publicly said that I once preached the doctrine of a "vicarious atonement." If the word *atonement*, without the prefixed epithet had been used, the statement would have been true. I hold at the present moment, as firmly as I ever held, to all the objective facts in the history of Christ; only I do not now speak of them as an *atonement* properly, but as the *means* of an atonement, or of an actual reconciliation of the sinner to God. Any change of my opinion, in this respect, lies not at all in the way of considering the objective facts, but merely in the view of the relation in which they stand to something else. I think of the facts themselves as I always did; but I interpret them somewhat differently. I once supposed them connected, in some unknown way, with the consistent exercise of mercy to the penitent; I now look upon them, and upon the whole Gospel, as the great means of bringing men to repentance. That they *can* have no other relation, and answer no other end than this, I should deem it presumptuous to say: but I lack the evidence that they actually have any other." — pp. vii., viii.

---

## NEW VERSIONS OF THE BIBLE.

SOME of us are old enough to remember to have heard of a sensation caused in the theological kingdom of England and America, more than half a century ago, by the appearance of one or two translations of the New Testament, differing in some respects from the received version, and coming from a suspicious quarter, — even from Unitarian critics. It was thought very presumptuous in any man, or body of men, especially heretics, to innovate upon our venerable English Bible; it being forgotten, perhaps not known,

that that English Bible was not then two hundred years old, and was itself the work of men, — fallible men certainly, and deemed heretical by the great majority of Christians. Since that period — owing either to the multiplication of scholars and critics of various creeds, or to the discovery that no *version*, new or old, can lay claim to inspiration — nearly every sect has been represented by some new translation, issuing from the body, or one or more individuals. Indeed, this work began long before the present century, and it may be well to go back and note its progress.

The first English translation was that of *Wickliffe*, appearing about 1380, in manuscript, but not printed until recently ; and after that date, six Protestant English versions appeared before the one now in use, without counting the Unitarian versions referred to above. First came *Tyndale's*, the New Testament printed in Holland in 1526, and the other Books about 1530. Five years later appeared *Coverdale's* Bible, which was twice republished, in 1550 and 1553. In 1537 was published the version that goes by the title of *Matthew's Bible*, because it professed to come from one Thomas Matthew, supposed to be a fictitious name, the real editor, as some conjectured, being the martyr John Rogers. A revision of this Bible, which itself was made up from Tyndale and Coverdale, made its appearance in 1539, in folio, and by the king's printers, as *Cranmer's*, or the "Great Bible," known also as "*Whitchurch's*," one of the publishers. Another edition was issued the following year, and efforts were made to have it introduced and read in the churches. During the reign of Mary, some of the English scholars, who were compelled to fly from persecution to Geneva, prepared another version, known as the *Geneva Bible*, printed there in 1557–60, in London in 1572, and often afterwards. But this was soon superseded by a

greater, or more popular version, namely, the *Bishop's Bible*, so called, from being made by Archbishop Parker and other dignitaries of the English Church. It was chiefly a revision of Cranmer's Bible, and took its place as the authorized version, subsequently used as the basis of what has ever since been called the "Received Version."

The origin of this last version, now everywhere recognized as pre-eminently "The Bible," is familiar, probably, to all our readers, but is too important to be omitted in this sketch. It is well to have a table of dates for easy reference ; as likewise to show that it is a part of religious obligation to distinguish between a human work and a divine. Due respect and reverence should be shown for sacred writings, and all should follow them as near to the fountain as possible. But men's translations of these writings, like their comments and creeds, are liable to imperfection ; and the whole history of versions, under the guidance of Orthodox Christians and an Establishment, shows us that imperfections and errors have been admitted by all, and constant attempts made to remedy or remove them.

After the six English versions just named, — Tyndale's, Coverdale's, Matthew's, Cranmer's, the Geneva, and the Bishop's Bible, the last appearing in 1568, — a leader of the Puritans, Dr. Reynolds, in the "Hampton-Court Conference," held before James I. in 1604, moved for an emended translation of the Holy Scriptures. The proposal was entertained by the king, on condition that the new version should, "last of all, be ratified by his royal authority, and so the whole Church be bound to this translation, and not to use any other." Forty-seven persons were the same year commissioned by the king, to be divided into six classes, two of these classes to meet in Cambridge, Oxford, and Westminster, each. The original Scriptures, with the Apocrypha,



were also divided into six portions, and one given to each class of translators. At midsummer, 1604, the Bishop of London drew up the rules, prescribed by the king, for the conduct of the work. The Bishop's Bible was to be followed implicitly, or "as little altered as the original will permit"; the other five versions, named above, to be used when they agreed better with the sacred text. No marginal notes were to be affixed, unless needed for the explanation of Hebrew or Greek words; a rule which has not been adhered to by either English or American Bible Societies of later times. Each translator of each class was to take the same chapter or portion, and having translated and emended as he found reason, submit his work to the assembled company, and all to agree together on that which should stand. Then, as each book was completed, it was to be sent to the whole body of translators, whose number had been extended to fifty-four, for the final revision. So far as care and labor were concerned, this great work was wisely planned and thoroughly executed. More than three years were spent by the several companies in finishing the first draught of the new version. Two persons were next chosen from each company, to meet in London, review the whole work, and prepare one copy from the three sent severally from Cambridge, Oxford, and Westminster. These six men extended their labors through nine months; and, last of all, Bilson, Bishop of Winchester, and Myles Smith, afterwards Bishop of Gloucester, again reviewed the whole, and prefixed "arguments," or contents, to the several Books. The whole was then printed in the old black letter, in folio, and first published A. D. 1611.

With all this care, numerous errors of the press were found in the first edition, and many following. These errors have been corrected, again and again, by successive

revisions extending through a century and a half, the most complete being that of Dr. Blaney, who spent upon it between three and four years at Oxford, under the direction of the Vice-Chancellor, and published the corrected edition, both in quarto and folio, 1767. Yet after all this vast labor in preparing an edition then considered perfect, and ever afterwards regarded as the standard, it is said that a hundred and sixteen errors were detected in this same copy, by the London publishers, in 1806 and 1813; and one, an omission of importance. Nor is this to be wondered at, when we consider the number of compositors and proof-readers employed at four different presses in England, and in America an unknown number, sending out thousands and millions of Bibles and Testaments every year, in every variety of form. When such errors as "vinegar" for "vineyard," and "hundred" for "husband," are overlooked, as in an early Oxford edition and a late American, — errors of less consequence, because so obvious, — we can easily see that smaller, yet possibly more important mistakes may creep in, and be long unobserved. We have reason for wonder and thankfulness that they are so few, and affect so little the vital truths and essential facts of religion.

The versions that have appeared since King James's, have differed from that chiefly in the arrangement of the text, or in orthography and punctuation. Wakefield's translation of the New Testament, published in England in 1791, and here in 1820, and soon after, the so-called "Improved Version," based upon Archbishop Newcome's translation, though prepared by Unitarians, were the first, it is believed, ever printed in paragraph form, the chapters and verses being indicated in the margin. Neither of these versions was adopted by a denomination, or used in churches; not being deemed on the whole an improvement upon

the Received Version, though throwing light upon particular passages. Since that time, nearly all denominations have been concerned, collectively or individually, in similar efforts. In England, a Baptist clergyman, Mr. Curtis, many years ago, detected and published some thousand variations in the Bibles in common use, especially as compared with the Authorized Version of 1611. In this country, twenty years ago Rev. Dr. Coit, then Rector of Christ Church, Cambridge, Mass., issued the New Testament in "Paragraphs and Parallelisms," with a few changes of the text. About the same time, a "Paragraph Bible," edited by James Nourse, was published in Boston and Philadelphia, by Orthodox houses, presenting a slightly emended text, and a wholly altered page, the Psalms and prophetic books being printed as *verse*, and the same when quoted by the Evangelists and Apostles. Dr. Noyes's translation of all the books of the Old Testament, excepting the historical, and Mr. Norton's new version of the Gospels, are well known.

And now we come to a larger enterprise. In 1847, the American Bible Society, finding many discrepancies in the different editions of their own Bibles, as also between these and the editions printed by the British and Foreign Bible Society, resolved to collate the most prominent editions, and prepare as perfect a form as possible. Rev. Mr. McLane, of Williamsburg, N. J., was chosen to superintend the work, aided by a Committee, consisting of Gardiner Spring, Thomas Cock, Samuel H. Turner, Edward Robinson, Thomas E. Vermilye, John McClintock, and Richard S. Storrs, Jr. After three years and more of labor and great care, the Committee reported that they had compared six different editions; namely, James's Version, the four authorized editions published in England, and one of their own So-

ciety. They had found about 24,000 variations in these several editions, in the text and punctuation, "yet not one that mars the integrity of the text, or affects any doctrine or precept of the Bible." The changes made are confined to orthography, punctuation, the use of capitals and italics. In regard to the last of these points, we are lead to ask, as we pass, whether all ministers and teachers tell their people and pupils that the *italics* in the Bible are no part of the proper Scriptures, — or whether it is thought "safer" to let the whole pass as inspired, translation and all? Such men as those who presided over this new edition — now taken as a standard by the Bible Society — are above suspicion of unfairness, and have done a good work. But we should value the result still more, if they had stricken out all the headings of pages and chapters, many of which, beside occupying much room uselessly, amount to "note and comment," such as they profess to exclude, and such as the rules given to James's translators forbade. Opening the Bible, the eye catches such headings as these over the pages of *Isaiah*: "Christ sent to the Gentiles"; "Christ's patient Suffering"; "Christ's free Redemption"; "Christ's Power to save"; "The Redeemer's Covenant." Some of these the Committee have materially improved, but we think it would have been better if they had dropped them wholly. They frankly state a fact very little known; namely, that the words *Christ* and the *Church*, are not once found in our version of the Old Testament, but only the terms *Messiah* and *Zion*; and these last they have accordingly substituted for the others, in all the headings of columns and contents of chapters. The Committee also advert, in their Report, to the wrong use of the word *Jesus* for *Joshua*, in Acts vii. 45 and Hebrews iv. 8; but we do not see that the error is corrected in the recent editions of the Bible Society.

Another new version is now being made, chiefly by the Baptists. The common rendering of the word *baptize* has long been a trouble to many, and, in connection with translations made by missionaries into foreign tongues, has led to excited debate in the American Bible Society, ending in a secession, led off by the late Dr. Cone, in 1850, forming the new "Bible Union," having for its great object a "faithful" translation. From this body thus separated, there are now at work over thirty translators and revisers, in this country and England, who have been engaged several years in preparing the new version, and have already published the Book of Job, some of the Epistles, and the Revelation, — the Acts of the Apostles being in press, and the Gospels half completed. To show the magnitude of the work, it is said that the current annual expenses are not less than \$20,000, and that the outlay thus far has amounted to at least \$70,000. A portion of the Baptist denomination — we believe much the larger portion, and not the least intelligent or prominent — have opposed the project from the first, and take no part in it; while some of other sects — Presbyterians, Episcopalians, and Methodists — are connected with it, though not by authority. The Greek text of Bagster is taken as a basis, but with deference also to "Bloomfield, Griesbach, Bengel, Tischendorf, Tregelles, and eight or nine others, who are regarded as constituting the highest authority on the subject."

Among the changes here made, or proposed, are the following: "Immerse" for "baptize," and "immersion" for "baptism"; "overseer" for "bishop"; "Holy Spirit" for "Holy Ghost"; "Joshua" for "Jesus," in two passages of the New Testament; and a truer rendering of the original for "hell" and the "grave," "demon," "devil," &c.

Most of these alterations, with others promised, will be decided improvements. Whether anything will be gained, either in justice or policy, by the chief change, that relating to baptism, may be doubted. It is yet to be shown, that there is a single account of a baptism in the New Testament, that is not as consistent with the practise of "pouring" as of "immersing." That any person was actually *immersed* cannot be proved, — nor yet disproved.

May all differences, and all new Versions, lead to Charity, and promote Truth.

---

### WHAT DEACON HERRIMAN SAID ABOUT CHRISTIAN UNITY.

DEACONS are not in good repute in these days. Disparaging stories are told about them in the newspapers. The writers, I am sure, did not know Deacon Herriman. A better man never lived, and few have I known who were wiser. That is his house on the southern slope of yonder hill. You see how neat his fences and wood-yard and outbuildings look. Well, it is just so with everything, — his dress, his manners, his mind, — nothing is neglected. He is not a large farmer. He, contrary to the popular idea respecting his class, has not much worldly ambition. Those finely tilled acres, and those thrifty orchards, he inherited from his father. They yield the Deacon a good living, considering the amount of labor he bestows upon them; for, call on him when you will, the chances are that you will find him over a book. Should he happen to be in garden or field, he will have the air of a man who has something deep weighing on his mind.

Many are the grand talks I have had with him. I love to take the ground of an opponent, just to bring him out, you know. An objection skilfully interposed has oftentimes surprised me by the richness and readiness of his resources. A pet subject with the Deacon of late is the *Unity of Christ's true Church*. I do not know whether he has been reading some profound books on this point, or whether he has reached his views by his own meditations; but start him off in this direction, and there is a shine in his eye, and a glow in his face, which make me look on him almost with a feeling of awe.

The other day I went to his house on an errand, and finding the Deacon in a talking mood, I drew up a chair, to reply to his request that I would state a certain objection to the reality of the inspiration of Christ, to which I had obscurely alluded in some former conversation.

"Why, Deacon," said I, "you see it is all in a nutshell. *That they all may be one*, is the reported prayer of Christ. Now, looking to the history of the Christian Church, is it not evident that God did not answer that prayer, and therefore that Christ was one whom the Father did not hear?"

"That depends upon what kind of unity he prayed for," replied the Deacon. "Any great subject introduced into the world raises up a multitude who know it only *outwardly*, as a matter of names, and badges, and parties. But some there are who know Christianity *centrally*, as a profound spiritual experience; their joy, gratitude, hope, adoration of God, and trust in a Saviour, are all one, the world over, in all ages and denominations. There are then these two classes. Now if you can prove that Jesus referred to the former class, I grant your consequence, that his foresight was at fault, and his prayer was nugatory;

but who can doubt that he referred to the latter class, who in all the fundamental elements of Christian experience have been one, even as the Son and the Father were one?"

"Well, do you mean to say," I asked, "that this splitting the Christian world up into angry and contentious sects is not a rending of the seamless coat of Christ?"

"Angry and contentious sects never had the seamless coat of Christ, — never touched it, never saw it," said the Deacon. "It is some garments of their own that they quarrel about. He who has put on the Lord Jesus Christ is clothed with meekness, patience, long-suffering, gentleness, love, and neither have nor can have any contention about these."

"Still," I added, "it is to me a great mystery why there should be so much division and strife about a matter so pure and heavenly as the religion of Jesus is claimed to be."

"But you solve the mystery yourself in the very way you state it," rejoined the Deacon. "The division and strife are *because* the religion is more pure and heavenly than mankind. When the Gospel lifts up human hearts to a point near its own level, the division and strife cease. Meanwhile there is something good in the rise of all sects, and the best thing of all is the law by which all sects must in time disappear."

"All sects disappear!" said I, in astonishment. "I wish I could see that time. Where are the signs of its coming? Every age has its new errors, as every summer has a fresh crop of weeds and thistles."

"I know that," said the Deacon; "but I know also, that, in the field of the world, no weed or thistle that has life in it is altogether useless, but as soon as it has yielded its use its life departs. A sect springs up because it has some aspect of Christian truth which is unrecognized by others



around ; controversy places this aspect with clearness before the mind ; as soon as it is generally recognized, or likely to be soon recognized, the sect dies out and disappears. Every sect nurses an element which is its own destruction, just as the apple feeds the worm that destroys it. That element is an exaggeration of the importance of its peculiarities. Important they are till they have contributed their quota of truth to the general belief of the Christian world, or have duly modified inconsistent doctrines ; but when this is done, their importance ceases : they furnish a basis too narrow for anything permanent to rest upon. For example, take Quakerism. We may bless the good Providence which, in an age of mere historical belief, raised up a body of men to assert the fact that God's Spirit witnesseth with our spirits now. Till this point was admitted, Quakerism did good service to the Christian Church. But when it is admitted, or as soon as Christian faith is on the way to admit it, Quakerism must inevitably decline. Its friends may preach its distinctive features ever so eloquently and ably ; but the universal believing heart feels that Quakerism is not the whole of Christianity, and Quakerism must slough off. In the same way Calvinism, Arminianism, Methodism, Unitarianism, Universalism, have each done good, and will do further good by dying out. Above all and out from all the parties which these names represent there is the great invisible company of the real Church of Christ, ready to open their hearts to every new aspect of truth which shall dawn on their minds, but turning away its interest from any denomination the moment it has received from it what it can impart. Don't you suppose that a list of more than a hundred sects can be made out from the history of the Church, each one of which has risen at first with great vigor, till the peculiar

truth it represented has become absorbed into the general mind and heart of Christendom, and then its vitality has ceased, and its very name, perhaps, has passed away? Yes, neighbor, perhaps a thousand such cases have occurred. God is in the history of sects more than we have supposed, and he uses all sects as instruments of his will. And the best thing about it is, he uses every sect to advance the general good. No form of doctrine has ever sprung up and led to a controversy without contributing something to define, buttress, or fill out the Christian faith. And then the way the public grow indifferent to a sect that has accomplished its mission is one of the most interesting facts in human history. Warm partisans try to galvanize it into life, but pure and truth-loving souls have mysterious instincts which teach them that here is not all; elsewhere is something better. Thousands at the time of the Reformation said Popery is not all of Christianity, and they sought aspects of truth to which Popery had been false. For a while Protestantism had tremendous vigor; but men soon come to see that Protestantism was not all of Christianity, and Protestantism has made but little progress for the last hundred years. So with all our modern sects. No one of them represents all of Christianity. They are one-sided, they furnish too narrow a basis for the faith of great souls, which are ever seeking more comprehensive relations,—the sure prophecy of the coming of a true catholic Church."

"Well, Deacon," I interfered, as soon as I got a chance to put in a word, "I see your point. I have sometimes heard that the denomination to which you belong is not growing very fast, but I did not know that you could prove that this is a Providential and desirable result."

"You speak of the *denomination* to which I belong,"

replied the Deacon ; “ I do not object to the words nor to the thing. In specific and limited circles of brotherhood have been trained the purest and noblest faith and piety the Christian world has ever seen, — perhaps all the faith and piety it has ever seen. Providence has placed me in such a circle. I look upon it, as I look upon my family circle, — as the school to educate my affections. I love my family, but it is not all the world ; my affections go out from this smaller circle to my neighborhood, country, all mankind. I love the denomination to which my convictions and sympathies ally me ; but this is not the whole of the Christian Church ; my affections go out from this smaller circle to embrace Christian souls in another denomination, or on the other side of the globe. And then, as to what you say that my denomination is not growing, — let me tell you, that I care less for that fact than I do for the way the wind shall blow to-morrow. Nay, if it be a veritable fact, I may find some positive comfort in it ; for it is a proof of one of two things, either that the denomination represents no live truth, in which case it ought to die out, or that here at least what truth it represents has come to be acknowledged, and so I may rejoice that the sect has accomplished its mission. Now, my impression as to the state of my denomination here, in the region round about us, corresponds pretty much with this last-named consequence. The men who founded the denomination imported certain great ideas into the Church, which are now wonderfully advancing everywhere, and have come, with most persons in this neighborhood, to be so generally acknowledged, that they no longer constitute a peculiarity in us. But these ideas, important as they are, are not the whole of Christianity, and God forbid that I should love a part as much as I love the whole.”

“ But, Deacon,” I ventured to hint, “ I don’t think, that,

with such views as yours, you can ever make much progress as a sect. For successful sectarian zeal and management you want a platform, and the more sharply it is defined the better. Thus, if you had a single distinguishing ceremony, or shibboleth, or party cry, I should have some hopes of you ; but your purposes are so vague, I am afraid you cannot even keep together."

"Progress as a sect!" he repeated, taking up my words ; "I tell you, we never aimed for that. We are the last body in the world to think of walking in close columns, and locked step, and battle array. Other divisions of the Christian world are aiming to obtain a universal recognition of their peculiarities. It is the glory of our position, that we are seeking to diffuse an inquiring and reverent, a liberal and devout, a catholic and earnest, spirit, and may witness our triumph where others, looking only for outward results, would have nothing but defeat. Little indeed do I care for the kind of triumph in which most denominations greatly glory. One fresh and able book, taking a commanding place in the realm of religious literature, will do more for the cause I love than the establishment of a score of new societies ; and better, O how much better ! would it be to have a more Christ-like spirit poured out upon the ministers we now call our own, than to witness the conversion of any more to our form of faith."

"Very good talk, Deacon, very good talk," said I ; "but with such views, I hardly see what, as a denomination, you have to do."

"Do, my dear friend !" the Deacon exclaimed, "can we find nothing to do? May we not, by a wide circulation of books, diffuse an improved spirit and temper throughout all denominations around us? May we not awaken inquiry, stimulate thought, show that rational in-

vestigation ends not in denial, but in belief, and ally associations of refinement, good taste, and generous culture, with a subject so much overspread with what is coarse and repelling? May we not do something, by our views of Christian candor and charity, to mitigate the malignity of theological discussion and sectarian strife? Above all, is there nothing to be done to promote a deeper Christian life in the Church at large? Nothing impresses me with such sadness, as the spiritual deadness that we see on all sides. Where is the interest, the enthusiasm, the holy warmth and zeal, which should animate the Church? Don't tell me about the life there is in other denominations. I know something about all that. Could we see the machinery, the espionage, the rivalry, the drilling, by which a little surface bustle is kept up, and understand how little this motion springs from profound central convictions, no one would mistake galvanic contortions for vital power. Party leaders complain that the people are not interested in their plans for sectarian progress. It is ascribed to the worldliness of the age. This does not explain the whole of it. A good motive restrains many. They do not see the comprehensive and divine spirit of Jesus in these plans. Sectarianism would flourish better were human souls made after a smaller pattern. Be assured in all denominations there are thousands disgusted with the petty arts and aims of sectarian strife; and in every temple holy Simeons are waiting for some new consolation of Israel. It will come in due time,—the one catholic Church of free but believing and loyal souls. I can wait for it where I am as well as anywhere, and, God helping me, I will do what I can to hasten its advent. Meanwhile, if I have Christ's spirit in my heart, I am now a member of that great Church which is one the world over, and no power on earth can exclude me from it."

## LETTERS TO AN INQUIRER.

## V.

You complain, my friend, that all infidelity is charged to depravity ; and the justice or injustice of this charge we are now to consider. A depraved will, low company, bad lives, selfish or sensual motives,—these are the common explanations, you say, and the only explanations, that are sought for, or supposed possible, by the majority of believers. In their wonderful charity, and their own singular exemption from all vices, Christians are unable to conceive of any other or better cause of unbelief, than sin, depravity ; and every one who ventures to doubt, or even inquire, is set down as corrupt, — to be convinced only when converted !

Well, much of this must be admitted. You state it strongly, and are actually speaking only of the ignorant and bigoted. Yet I allow there have been Christians enough of that description to give a tone to what has been charged upon infidels. In times past, in most branches of the Church, there has prevailed a sad want of charity, and a most grievous error of policy, nay, a palpable injustice, in the conduct of Christians toward unbelievers. But the same is seen in the conduct of sects and sectarists toward all who differ, though within the pale. The injustice falls not upon infidelity alone, nor is to be fastened upon Christianity as such. It is the weakness of a common nature, believing or unbelieving. You would not exonerate unbelievers from all guilt of uncharitableness and intolerance. Hasty judges, false accusers, indiscriminate and unsparing condemners, are found in all classes and parties, with religionists and anti-religionists. It is a vice of this frail

human nature. It is part and proof of that same depravity, greater or less, that is alleged, you say, against all unbelief. And we will go with you to almost any length in pronouncing this calumnious temper a sin, fruitful of most serious evil. Of all the commandments in the decalogue, there is not one so universally violated, we believe, as the *ninth*. Men who denounce every other violation, and are exempt perhaps from the other sins, appear to think themselves at liberty to "bear false witness against their neighbor," as much as they please, — knowing it to be false, or having the means of knowing it, which amounts to the same in responsibility. Taking everything into account, including persistent misrepresentations of faith as well as character, I soberly believe, that the day of account will reveal as great a sum of iniquity of this one kind, as of any ; since not the wicked alone, but most who are called good, lie under this same condemnation, to a greater or less degree. It is at least a fair matter for consideration, — whether any "heresy," in or out of the Church, will be found to have wrought as much evil, or created as great an obstacle to religion, as the heresy of uncharitableness.

Now what inference do you draw from this admission, in your own behalf, my friend ? "Let him that is without sin cast the first stone." Look to yourself. Be sure that you are not guilty of the sin you charge upon others. We may be uncharitable in our charges of uncharitableness. And in judging of the causes of infidelity, we are to look at facts, as in judging of evidence and truth. Set down what you please to the account of bigotry and calumny, you will not deny that character has some influence upon belief, as well as belief upon character. You will not say, that life and faith have no connection, — that the company one keeps, the books that are read, the appetites indulged,

and habits formed, have no effect on the readiness to accept or to reject moral truths and spiritual precepts. You know, as every one knows, that there is here a natural, almost necessary, relation. Facts, always stubborn things, show that vice, sin, depravity, call it by what name you will, is *one* of the common and potent causes of infidelity. And in saying this, or going into the full consideration, you are not to charge us with being personal. You may be wholly guiltless yourself. Your own belief I do not suppose to grow from this root. Yet one reason that you assign for that unbelief, one justification that you offer for scepticism in general, is this prevalent disposition to impute it to depravity. It becomes us, therefore, to ask if there be not some reason for the imputation, and it becomes you to look to the fact in its larger relations to truth and error, Christianity and infidelity.

Philosophical unbelievers — a large class, either in reality or assumption — always insist upon the independence of belief on the will. Belief and unbelief, say they, is not a matter of will, but of law, — a law of the mind. Where the mind sees reason to believe, that is, has sufficient evidence, it does believe of necessity. Where the evidence is insufficient, it cannot believe, even if it would. True, as a general statement, a mental law. And yet we see that the same evidence affects different minds very differently, and not only so, but the same individual mind, at different periods, is differently affected by precisely the same evidence. This is true, even in the exact sciences. The effect of a mathematical demonstration depends, in some degree, on the character of the mind addressed, in regard to its previous knowledge and present attentiveness. The result of a measurement, for instance, the ascertained contents of an enclosed field, may materially vary with these three



conditions, — the perfection of the instruments employed, the skill of the surveyor, and his carefulness at the time. And when the human mind is the only instrument used, there are yet other conditions on which its action and accuracy depend, and an infinite diversity in the processes and products. Into that diversity it would be singular indeed if no influence entered from these potent forces, the will, human passion, prepossession, and self-interest.

If God has imparted any light for man, do you not suppose he has adapted that light to the nature of man? Then you must suppose he has adapted the nature of man, or the mind, to the light. And if any mind utterly rejects the light, shuts it out, or is offended by its entrance, it must be from some unhealthy state of the man, some natural disorder or wilful neglect. For natural disorder, and incurable, no man of course is accountable. For voluntary neglect every man is accountable. For disorder self-induced, allowed, aggravated, every one is accountable. This is vice, this is depravity, — a judicial blindness, to which light may become darkness, and truth falsehood. I am not assuming that everything which men call truth is that which God gave, or as he gave it. Whether it be or not, in any given case, is a distinct inquiry. Our assertion now is, that if God has directly or divinely imparted any truth for man, — man, whom he has himself formed, and still forms, — the truth must be such that man not only *can* see it, prove it, and love it, but that he surely *will*, if he be in a healthy and right frame. This would seem a first principle, to be admitted by all who believe in a perfect God, as even the deist professes to believe. All that comes from a perfect God must be in harmony. We ourselves have come from God. We are his work; not our own, nor any other being's, but God's only. Then clearly it is according to na-

ture, reason, and all just ideas of obligation, and happiness, as well as duty, that we receive whatever truth God sends and specially commends; receive it, I mean, so far as we understand it, and by a right use of faculties and means, find reason to believe that it is verily from God. If we then wilfully or heedlessly reject it, we reject him; we sin, and must suffer, — *must* suffer, for the sin is against no arbitrary requirement or doubtful law, but against the law of our nature, the destiny and designed happiness of our being. We sin against our Creator and highest Benefactor.

The whole reasoning turns upon another question, which is twofold. Is Christianity the word and truth of God, designed for man; and is there such evidence of this as every man will perceive and own who keeps his eyes open and his mind unbiassed, clear, and pure? And to both parts of this question, essentially one, I answer unhesitatingly, Yes. There is such evidence, external and internal, as not only should, but will satisfy every healthy, impartial mind giving it due attention. This is the law applicable to all common cases. Individual exceptions there may be, from peculiar mental organization, or forced and false positions, modifying the power of the mind to see clearly or weigh fairly the evidence. Vast differences of education, association, opportunity, and impulse we know there are; and our own sense of responsibility and unfaithfulness, if nothing else, should prevent our pronouncing upon all unbelievers alike, or indeed upon any as to exact accountableness and guilt. One or two instances I have personally known, and there may be many, where the individual, strongly wishing to believe, is not able, — *cannot* be convinced, by any evidence whatever, even with prayer, of miraculous truth and spiritual life. These must be left.

We speak of ordinary cases and the prevailing law. We say that the truth of Christianity is capable of moral demonstration, such as cannot, when fairly studied, be evaded, or resisted, unless there be some natural defect or wilful abuse.

If this be true, the very fact of infidelity is some evidence of moral obliquity, and its prevalence may be fairly ascribed to the vices and sins of man, as an active cause. Why do you doubt it, why think it uncharitable to assert it? What more natural, or necessary, viewed even intellectually, than that cherished vices should distort the moral vision, and render the mind unwilling to accept that which condemns its present posture, and exposes it to future suffering? The very power of self-love and present interest, common selfishness, is seen to be enough to create a bias, which causes the perversion of the fairest argument, the rejection of evidence that is always admitted when it costs nothing to admit it. It is as curious as it is mournful, that, in laboring for the overthrow of Christianity, men often appeal to facts and authorities as remote as those of the Gospel itself, and inseparable from them. The life, teaching, death, and resurrection of Christ, as has been already intimated, stand upon the same evidence as the life and discourses of Socrates and Cæsar, or the life and objections of Celsus and Porphyry, the first assailants. Must there not then be some mental or moral perversity, when men turn one class of facts against another class, though both are contemporary, and the very witnesses relied upon attest to the existence of the Gospel they assailed, assuming its facts and quoting its truths? Sir Isaac Newton did not so reason upon these comparative claims. He examined and sifted the whole, with this clear result: "I find more sure marks of authenticity in the Bible, than in any profane history what-

oever." And yet profane history, so called, either in its assertions or admissions, is one of the chief storehouses to which infidels resort for the weapons to be used against the Bible. One is often reminded of Bacon's pithy apothegm: "A little philosophy will make a man an atheist, but a great deal will make him a Christian."

It is a surmise of Hobbes the sceptic, sustained by Hallam the historian, close students of human nature, that mathematical science does not owe all its power to its intrinsic nature, but is indebted for some of it to the fact that its admission involves no personal or serious consequences. To this point Hallam quotes, with approval, the following passage from Hobbes, which I commend to your reflection, whether you accept it wholly or not: "Men appeal from custom to reason, and from reason to custom, as it serves their turn; receding from custom when their interest requires it, and setting themselves against reason as often as reason is against them; which is the cause that the doctrine of right and wrong is perpetually disputed both by the pen and the sword; whereas the doctrine of lines and figures is not so, because men care not, in that subject, what is truth, as it is a thing that crosses no man's ambition, or profit, or lust. For, I doubt not, if it had been a thing contrary to any man's right of dominion, or to the interest of men that have dominion, that the three angles of a triangle should be equal to two angles of a square, that doctrine should have been, if not disputed, yet, by the burning of all books of geometry, suppressed, as far as he whom it concerned was able."

This is a sad picture of human pride, passion, selfishness, or perverseness. The illustration may be extravagant, — it is to be hoped it is, — but the principle has many facts to sustain it. It is not easy, in any other way, to account for

much of the infidelity that has prevailed. To see men stumbling at that in religion about which they never hesitate in any other path of inquiry, credulous to superstition as to all manner of folly and absurd pretension in common life, but utterly incredulous or pertinaciously ignorant of truths well attested and of the highest moment, seizing upon the weakest objections to revelation, magnifying every defect in the advocates of religion, betraying vanity, prejudice, and heartless levity, carping at incongruities and difficulties which abound in their own system, — does not all this indicate to you some wilful error of head or heart, — wilful in the continuance, if not in the inception ?

Plato attributed the atheism of his day to profligacy of manners, affectation of singularity, and gross ignorance, assuming the semblance of deep research and superior sagacity. Montesquieu expressed the opinion that Christianity would never spread over the East, because it would not allow polygamy. Thomas Paine betrayed himself, when he objected to the Christian law of not resenting injuries, and the precept to forgive enemies, as inconsistent with the nature and dignity of man. Priestley, who has been maliciously or ignorantly called an infidel, but who did more than any man of his time to trouble the infidels then in power, coming into contact with them through his love of science and his spirit of fearless faith, often confronting them face to face, addressing public and pungent letters to Gibbon, Volney, Paine, and others, — Priestley, who gave a portion of every day through a long life to the study of the Scriptures, who lived in the habit of returning good for evil, and died in a temper of devotion and humble hope which both sceptic and Christian might covet, — was well qualified to judge of the motives and character of unbelievers. And thus he writes : “ It appears to me that few

f the unbelievers that I have ever conversed with have any concern about the matter, or rather they wish that Christianity may not be true; for they rejoice and triumph in every seeming refutation of it. Whatever exceptions there may be, it is for the most part true, that a *wish* to reject revelation precedes the actual rejection of it. I must be allowed to take it for granted, because I am confident, that, with few exceptions, it is the too strict morals of the Scriptures that displeases the generality of unbelievers." So does one of the fairest of men testify of that which he had seen and known, as to the effect of disposition upon belief. And then movingly does he speak of the unhappiness of sceptics: "No Christian, in the humblest and most afflicted situation in life, need to envy them. I would not exchange my own feelings, even those in situations in which they would have thought me an object of compassion, for all the satisfaction they could have enjoyed in the happiest scenes of their lives."

I trust, my brother, that you will never prove the truth of this testimony, by your own experience. May you be saved from the darkness and desolateness of an unbelieving heart. Rest assured, the heart lies very near the region of belief. "With the heart man believeth unto righteousness." And if men would look well to the state of the heart, and its action upon the understanding and the life, and again the re-action of the life upon the understanding and the heart, they would see more clearly their accountability for belief and unbelief. The power of a decidedly bad life, the effect of habitual vice on the mind and man, I have not considered directly; both because you are not exposed to that influence, and because you cannot require to be convinced of the fact. That a want of moral principle, and a course of profligacy, with all the evils of corrupt

associates and hardening habits, tend inevitably to incapacitate or indispose for fair judgment and pure aspiration, is self-evident. I will not dwell upon it. I will only remind you of one of those declarations of the Saviour, which show his wonderful insight of man, and his power of conveying the essential truth in the fewest words : " Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth," — mark that practical and forcible expression, — " he that *doeth* truth, cometh to the light."

Sincerely yours,

H.

---

## OURSELVES AND OTHERS.

It is a simple matter of fact, " known and read of all men," that Unitarians, as a denomination, and in proportion to their numbers and ability, are accustomed to do very much less than others for the spread of Christian truth, for the promotion of Christian holiness, for the advancement of the Redeemer's kingdom in the heart and in the world. They devote less time. They bestow less money. They make fewer sacrifices. They take less interest in the cause of missions, and engage less readily in missionary operations. They are less courageous on cold or stormy Sabbaths. And, in almost all respects, they fall behind others in their zeal for religion, and in their fidelity to the principles which they profess. There are many noble exceptions, it is true, both as it relates to individuals and churches. There are men in our ranks, and there are churches in our communion, of which any denomination

might well be proud. But, as a whole, these statements are not by any means too strong. If our interest in these matters be measured by our contributions in money, there are churches and congregations connected with other religious bodies, not any more wealthy than some of ours, in which an amount is annually raised for missionary purposes surpassing all that we have sometimes been able to collect from the whole of ours together. If it is measured by our personal sacrifices, let the question be answered, How many among us, whether rich or poor, make any real sacrifices at all? And if it be measured by our attendance upon public worship, and "the assembling of ourselves together" for the purposes of religious improvement, a very cursory glance at the state of things in churches sustaining other ecclesiastical relations will be sufficient to show us how much we lack. Is this as it should be? If we are able to do even as much as others, in proportion to our numbers, ought we to be contented with doing less? Do we not need to be awakened, quickened, revived?

The proposition to be proved is this: Instead of doing less than others, as we have long been accustomed to do, we are under the strongest obligations to do more.

Liberal Christians, — all who hold the like precious faith with us; all who maintain the like cheering views in relation to the character and government of God, and the plan of salvation through Jesus Christ; all who concur in the same belief in all its essential features, so far as relates to the nature and powers and capacities of man, his duties, and his destiny, — are bound to do more for the cause of truth and righteousness, of God and Christ and humanity, — more for the mental and moral regeneration of society, for their own spiritual welfare, and the salvation



of our fellow-men, than they have ever done before, and more than others have done who differ from them in relation to these various points of doctrine.

Let us see whether the proposition is not capable of proof.

Unitarians ought to do more than others, because, in the effort to extend their principles, they labor under peculiar disadvantages; and therefore, as a matter of necessity, more is required of them.

If a Protestant were to go into a Catholic community for the purpose of preaching the Gospel, according to his own understanding of it, he would find the following obstacles lying in his way, and rendering his success at times seemingly doubtful, and his progress slow and difficult. The ground would be wholly preoccupied. The public sentiment and the popular prejudices would all be against him. Old currents of thought, which had worn their deep channels in the mind, would have to be arrested and diverted. Associations long cherished, and consecrated by time, and by their intimate connection with all that is deemed holy, and true, and good, would need to be broken up. In short, it would become necessary to disturb, even to its lowest foundations, a form of faith which had been deemed settled and secure, which had taken a deep hold of the best affections of the heart, and which, notwithstanding its errors and corruptions, had been found adequate to all the wants of the soul, in all the vicissitudes of human life. Now every one must perceive, what experience has often proved, that it is no easy task to accomplish a work like this, and that it must require much greater effort to persuade a person, under such circumstances, to change his religious belief, than to adhere to it.

Such, in many respects, is our own position among

**Christian denominations.** The prevailing religious sentiment is in opposition to our own. Habits of thought, associations, prejudices, the general current of opinion upon religious subjects, are all against us. And it is necessary for us to change all these, in order to introduce our own. Other denominations and classes of Christians agree, for the most part, in relation to those particular points of doctrine which we reject. Hence, to a considerable extent, we are compelled to stand apart and to labor alone. Other denominations are accustomed to attach a very great, if not a fundamental, importance to these differences. Hence it is more difficult for them to yield to the force of argument. They are able to maintain their position with comparative ease, and even to advance upon ours, for the reason that it is always easy to go with the crowd, to sail with the wind and current. It is harder for us, because we are required to make headway against them. We can only succeed, by making greater efforts.

Unitarians ought to do more than others, because their belief and principles, compared with those which are held by others, demand more of them.

This, it is admitted, is contrary to the prevailing impression, but it may be readily and conclusively shown that the statement is literally correct.

If one were to go before a congregation of intelligent, thoughtful men, and were to preach to them, that only a certain definite number can by any possibility be saved, and that "this number is so fixed and definite that it can neither be increased nor diminished"; if he were to preach, that God from all eternity elected some and reprobated others, without any regard to their moral characters, "without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as con-

ditions, or causes, moving him thereunto"; if he were to preach, that "man, by his fall into a state of sin, hath wholly lost all ability of will to do any spiritual good, accompanying salvation, so that, as a natural man, being altogether averse from that good, and dead in sin, he is not able by his own strength to convert himself, or to prepare himself thereunto"; if he were to preach, that, in consequence of the original taint, "mankind are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"; if he were to preach, that "the ability of men to perform good works is not at all of themselves, but wholly from the spirit of Christ, and that works done by unregenerate men, although for the matter of them they may be things which God commands, and of good use to themselves and others, are nevertheless sinful, and cannot please God"; if he were to preach that there is nothing for the sinner to do, until he has been operated upon by special divine influences, and, of course, that he must wait for those influences, before it is possible for him even to begin; if he were to preach that the righteousness of Christ will be made available to some, without any righteousness of their own, and that these will be saved at all events, while no others can possibly be saved in any event, — and such doctrines have been preached, and stereotyped in authorized confessions and creeds; — then, certainly, they could not be expected to do much, either for their own salvation, or that of others; and they would hardly be deserving of blame, if, believing these things, they should not even make the attempt. Will a sane person undertake what he knows to be an utter impossibility? This sevenfold chain, which many believe to have been forged for the human soul, and drawn round and round and round it, by Almighty power, would be a sufficient excuse, one is compelled to think, for making no efforts, and resolving to do nothing.

Now consider the opposite views. Unitarians believe that the election so often referred to in the Bible relates to privileges in this life, and not to the rewards of the next. They believe that "in every nation, he that feareth God and worketh righteousness shall be accepted with him." They believe that man, though sinful and frail, is not so far fallen but that he may rise again, through his own exertions, and the spirit of God helping his infirmities. They believe that man has by nature all the ability, both physical and moral, which is requisite, in order that he may do all that God will ever require of him. They believe that every man's happiness and safety, in a very important sense, are placed in his own keeping, and that it is necessary for every man to "work out his own salvation with fear and trembling," while "God worketh in him," and with him, "both to will and to do." They believe in the merits of Christ, but that these will be utterly unavailing to him who aspires to no merits of his own. They believe in the necessity of an atonement, but it consists in the reconciliation of man to God, not God to man. They believe that the most acceptable mode of serving God, is in doing good to man.

Compare the tendency of these views with that of the former, and say which of them would naturally exert the greater moral power. Compare the obligations resulting from the adoption of the former or the latter, and say which of them requires of men to do the most.

It is admitted that those who adhere to the system of doctrines first named are often more zealous, and devoted, and persevering in their efforts, than the advocates of the opposite system. But it cannot be those doctrines which have made them so. We see at once that there is an inconsistency between their belief and practice, and that there

must be other causes to produce the results we so often witness. The belief is a mere speculation, seldom or never made the basis of moral action ; and sufficiently disproved by the single consideration, that the conduct of all good men is, always and necessarily, in opposition to it. Whatever they may profess, they are compelled to act as if there were no truth in any part of it.

Unitarians, likewise, are often inconsistent as it respects their professions and practices, but it is in a different way. They act in opposition to their principles and belief, not when they engage in this work of moral and spiritual regeneration, but when they neglect it. These do not tend to discourage all proper religious efforts, but quite the contrary. These do not place obstacles in any person's way, but effectually remove them. These do not serve to paralyze the powers of our moral nature, but to quicken and invigorate them. They do not assert the utter uselessness of all human endeavors, but they imperatively demand the full exercise of all our faculties, and the constant employment of all our spiritual energies. Are we then justified in continuing to do less than others? Are we not under the strongest obligations to do more?

Obligation is one thing ; its fulfilment, quite another. It is often urged as an objection to our principles, that those who hold them are, in general, disposed to do so little in order to extend them. This is wrong. How can principles be made answerable for the conduct of those who disregard them? Let the fault be charged where it belongs, and let no one complain, however frequently and closely the inconsistency is urged. It will do us good. But let us endeavor at once to remove the cause, and thus to take away the necessity of any such defence. Let us endeavor so to fulfil the obligations which our faith imposes, " that they who

are of a contrary part, may be ashamed, having no evil thing to say of us." In a generous rivalry to do more and better than others, nothing will be lost, and much will be gained.

A degree of surprise and disappointment has often been felt and expressed, that Unitarianism, in view of the clearness and excellence of its doctrines, and the eloquence with which they have been advocated, has been able to make no greater progress. And many causes have been assigned, both among its friends and opposers in explanation of the fact. A few have been merely hinted at in the course of these remarks. But there is one cause which has operated more, perhaps, than all others to produce the present state of things in the denomination. Unitarians have not been willing *to do enough* for the extension of their influence and the spread of their principles. Let them do, in all proper ways, as much as others have done. Let them bring their offerings, from their abundance or their penury, in the same proportion. Let them labor for this object in the same earnest and prayerful spirit as others have labored. Let them be as ready to make sacrifices, and to engage heartily in every good word and work. And who can doubt the result? The disappointment and wonder will cease. The truth which they advocate will triumph as never before; and many who have been "subject to ordinances, after the commandments and doctrines of men," will rejoice "in the liberty wherewith Christ hath made them free." There will be no longer any occasion for us to look to others for an example in well-doing; but the time will have come when others must look to us.

A. D. W.

## EXTRACTS FROM LETTERS.

## A SOLDIER.

A SOLDIER in the war of 1812, now living in a neighboring State, and a stranger to us, writes, under date of February 4, that he has received from the "Department of the Interior" at Washington a land-warrant for one hundred and sixty acres of land, awarded to him for personal services as an officer in the militia. For this warrant he had been offered two hundred and ten dollars, which he had declined, as he had other designs respecting it, which are explained in the following extract from his letter:—

"Feeling an interest in the dissemination of that form of Christianity which I believe comes nearest to the 'faith once delivered to the saints,' and having been for some time past thinking that I should like to do something that might be considered my portion towards the propagation of true and good doctrine, and meditating how and where I could do it for the best, I have, after considerable thought upon the subject, come to the conclusion of offering you the above-named warrant for the benefit of the Unitarian Church in Lawrence, Kansas, under the ministry of Rev. Mr. Nute."

It became our agreeable duty to return the thanks of the Association to one who has it in his heart to be a good soldier of the cross, as well as a defender of his country. Few donations have given us more pleasure than this. It encourages the hope that there may be many others, unknown to us, "meditating how and where they can do something which may be considered their portion towards the propagation of true and good doctrine." How might that doctrine be diffused through the world, if *all* would do their portion with like thoughtful generosity! The land-warrant has since been received, and its avails will be sacredly appropriated to the object named.

## CHAIRMAN OF A COMMITTEE.

Recently the Association received a munificent donation from one of our parishes, accompanied by a note from the Chairman of the Committee of the parish, which greatly added to the value of the gift, by its kind words of good cheer. We extract a single sentence, which bears witness to a reviving interest in the plans we are now pursuing, and to a willingness to assist those plans every year :—

“ I have the pleasure to enclose to you my check for ———. I feel most happy in being able to state, that I perceive in our Society a strong and growing interest in the noble Christian objects at present pursued by your Association, a hearty approval of the mode in which they are carried on, both as to spirit and ability, and an increasing sense of obligation to befriend and support them. In the confident hope that this contribution will not only be maintained but increased in the future, and with my sincere prayers for the blessing of God to rest upon your labors, I am,”  
&c.

## A LADY.

A lady in one of the Western States, a stranger to us, thus writes : —

“ By the pages of the Quarterly Journal I have learned of the plans which your Association are now following up, and they seem to me so wisely adapted to meet the wants of our times, and to promote the Gospel in the spirit of the Gospel, that I cannot refrain from sending you the enclosed [several dollars] from my straitened means. Would that the sum was fifty times as much ! Deprived here of the religious privileges which were dear to me in my New England home, I yet learn from your Journal what books I can send for and where I can send for them ; and every number of your useful periodical has here quite a circle of readers.”



## SOCIETY IN TROY, N. Y.

In this same connection we cannot withhold a letter received several weeks since from Troy, New York. Under the ministry of our cherished brother, Rev. Edgar Buckingham, the Society in that place is in a highly prosperous condition. It forgets not that element of growth and life which is found in a hearty sympathy with the wants of others. Accordingly it has pledged itself to give four hundred dollars for the Book-Fund, and sends with its gift the encouraging words found in the following resolutions, which, though written and adopted with no view to publication, we have obtained leave to present to our readers. They are as follows:—

“At a meeting of the members of the Unitarian Society in Troy, N. Y., held on Sunday evening, January 21, 1856, G. M. Selden, Esq., was called to the chair, and Mr. William Cross was appointed Secretary.

The following resolutions were presented for consideration, and passed:—

“Whereas, the principles of Unitarianism are, in our view, the fundamental principles of a pure Christianity, and the diffusion of them is necessary for the deliverance of the word from superstition, uncharitableness, and other mental and moral errors, —

“*Resolved*, That we are happy to co-operate in any wisely devised means for the propagation of Unitarian Christianity.

“*Resolved*, That we embrace, with pleasure, an opportunity to express our approbation of the general activity and fidelity that have characterized the operations of the American Unitarian Association through the current year.

“*Resolved*, That we rejoice, especially, that its directors have listened to the demands of the Indians in the Western part of our own country, and of the inhabitants of the Indies, in the Eastern World; and that an opening seems to have been found in both, for the entrance of a Christianity divested of strange doctrines, and partaking of the simplicity of the truth as it is in Jesus.

“ *Resolved*, That we rejoice in the attempt of the American Unitarian Association to diffuse a Unitarian literature through the various parts of the country, and are happy to be contributors to the fund raised for that purpose.

“ *Resolved*, That we receive, with peculiar satisfaction, the various accounts of the attempts of the Association to send a missionary to the new Territory of Kansas, to establish a church and build a church edifice there, and that we applaud most heartily the wisdom and the enterprise that characterize the undertaking.

“ After the passage of the above resolutions, it was voted that they be signed by the Chairman and Secretary of the meeting, and transmitted to the General Secretary of the American Unitarian Association.

“ G. M. SELDEN, *Chairman*.

WM. R. CROSS, *Secretary*.

“ *Troy, January 22, 1856.*”

#### REV. MR. TAGART.

Rev. Edward Tagart of London, Honorary Secretary of the British and Foreign Unitarian Association, under date of London, Dec. 11, 1855, sends us an interesting letter. From the following extract it will be seen that the British and Foreign Unitarian Association will co-operate with us in sustaining a second missionary in India : —

“ I have very great pleasure in acknowledging the receipt of your letter of October last, informing us of the mission of the Rev. C. H. A. Dall, to Calcutta ; that the American Unitarian Association has embarked in other ways in missionary enterprise ; and inviting co-operation on our part in the good work. I should have replied to your letter before this, but that I had occasion to leave England for Germany on some private business, immediately after it came to hand. In my absence, it was laid before the Committee, with a strong recommendation on my part that the contents should have their earnest attention. A resolution was

passed to the following effect, which I have great pleasure in communicating : —

“ That, in addition to the sum of £30, which has for some years been annually contributed by this Committee towards the expenses of the Mission in India, besides sundry special grants at various times, this Committee pledges itself to £50 a year for two years, in support of the plans contained in Dr. Miles’s letter now read ; such sum to be paid out of the capital stock of the Calcutta Fund.

“ The resolution implies a cordial desire to co-operate with your Association in any plans which hold out a fair prospect of advancing the good cause for which we are united ; and from experience of the growth and prosperity of several new Unitarian churches in the colonies of Australia, as well as from what we have learnt of the condition of religious opinion in the East Indies, I incline to augur a very favorable result from the visit of intelligent and zealous ministers to Calcutta.

“ Having long felt the importance of the visit of an intelligent minister, to ascertain the real condition of the humble churches and schools under the care of Mr. Roberts, of Madras, and his assistants, we hail with peculiar pleasure these energetic movements on the part of your American Association.”

#### ANOTHER LONDON MINISTER.

Another Unitarian minister of London has sent us a hopeful and cheering letter, from which we take the following : —

“ You will be glad to hear that there are many satisfactory indications which show that the Church of England is waking from its long slumbers, and is disposed to adopt, as far as it can venture at present, more liberal and comprehensive principles. A work on the Epistles of Paul has lately been published by one of the most eminent scholars of the University of Oxford, the Rev. B. Jowett, Regius Professor of Greek, which advocates doctrine in reference to the Atonement, Human Nature, and the Imputation of Adam’s Sin, altogether identical with those

we hold. The work has occasioned much excitement among the Orthodox, and will probably give rise to another Hampden Controversy.

“Our own body in this country is, I trust, becoming more profoundly conscious of its great duties and responsibilities. We have to contend with the same errors and extravagances which disturb you in America, but we are, I rejoice to believe, becoming imbued with a more earnest religious spirit, and a more ardent desire to do the great Christian work that devolves upon us with zeal and fidelity.”

REV. MR. DALL.

From our earnest and devoted missionary in Calcutta, Rev. Mr. Dall, we continue to receive indications of the success which from the first has marked the work we have there undertaken. Every letter informs us of some new step onward, till at length the variety and importance of our missionary's labors, in distributing books, superintending schools, conducting public services, holding private interviews, publishing series of tracts, winning to himself many and influential friends, cannot fail to receive the attention of our readers.

Under date of Calcutta, October 8, 1855, Mr. Dall writes :—

“MY DEAR FRIEND :—I do not know of a sadder illustration of the dire effects of Protestant Christian idolatry,—the idolatry of creed,—than is seen in the result of Dr. Marshman's attacks upon Rammohun Roy in 1822–25. Rammohun Roy spared no pains to acquaint himself with Christianity, though no Christian instruction had been given him in his youth. He mastered the Greek language solely for the purpose of reading the New Testament as it was written. Only after years of study did he come out and face the fierce opposition of his countrymen, and (see page 362 of our New England work on Rammohun Roy) dare to call Christ his ‘Saviour and King.’ It is said that his life was

thus imperilled. Without saying one word against the doctrines of the Gospel, — and knowing his countrymen as no missionary could know them, — he thought best to offer them, first, the practical side of Christianity. He never openly denied the miracles, nor even the plenary inspiration of the Old Testament, but wisely and justly held his mind in suspense, wherever he was without the means of coming to a rational decision. You will readily recall what is said by the English reviewer of Rammohun Roy's 'Final Appeal in Defence of the Precepts of Jesus' (I think it is Dr. Carpenter). He says, in the Monthly Repository (Vol. XVIII. pp. 473, &c.), 'that appeal demonstrates the great Hindoo reformer's entire devotion of heart and soul and mind and strength *to the cause of pure Christianity.*' You know how often and how well this great man, charged with being a deist, speaks in behalf of 'the pure religion of Jesus,' and how he sacrificed time and thought and money without stint to recommend that pure religion to the degraded millions of his countrymen. Their sacred books were all in Sanscrit, a dead tongue, utterly unintelligible except to a few Bramins. Rammohun Roy printed a portion of the Four Gospels, including the discourses and parables of our Saviour (precisely as Protestant Christians receive them), and set these before the people, not only in English, but in Sanscrit for the learned, and in Bengalee for the unlearned. In return for this noble, Christian labor of love (he printed it all at his own cost, and latterly at his own press) what treatment did he receive at the hands of Christians? Sympathy? seconding? encouragement? No, not a word of it. He was called — as your present missionary has been called by the Christians of Calcutta — a heathen, a deist, a Mohammedan, an enemy of Christ, — all this, and more, because he refused to accept three persons as God, and could not find in the Gospel that God found satisfaction in the bloody cross of his equal.

"What was the end of this Christian treatment of Rammohun Roy? A man of his purity and power could not but leave his mark behind him. The result was, that Rammohun Roy's followers hated the very name of Christian. They laid aside, if they did not throw to the winds, the sermon on the mount, and the dis-

courses, parables, life and commandments of Jesus. They could not go back to polytheism and its idols. So they took the purest deism that they could find scattered among the complicated and contradictory philosophies of ancient Hindooism. Already I hear of a dozen towns and cities of India where these deistic assemblies are held. Three of them, self-moved, have besought me to tell them of Unitarian Christianity, that they may see whether or no they believe it. One society of young men has been formed lately among the students of the Art School; a benevolent institution, given, several weeks ago, through Mr. Pratt's influence, to my supervision as a director and secretary. They also, of their own accord, ask for lectures on Christianity as believed in by Unitarians; and my first hour's address to them, on Saturday last, was a satisfactory one. Never had man a more attentive audience. Of course I am eagerly possessing myself of all that Rammohun Roy published on the subject of Christianity. Thus far I find it pure and unadulterated Gospel truth. The call of God to us now is as clear as if heard from the open sky: 'Put the Gospel into the hands of these earnest worshippers of one God!' 'Give them the ministry of Christ, — the things that Jesus said and did, — in place of their Brama Dharma, or Manual of Vaidantic worship!' Even now they themselves ask it. They plead for it.

"Tell me if some church in Boston would not reprint, for the sake of these deistic heathen churches, Rammohun Roy's 'Final Appeal in Behalf of the Precepts of Jesus'; — his noble Christian work? I think you have it at command. Please look it over, and see whether, in whole or in part, it be not a sufficiently able defence of Unitarian Christianity to merit reprinting, even out of the Book-Fund; so as to be sent out over the West, as well as into this Eastern world.

"A long, hot, tropical summer is just closing on us here. The fever has visited me but once, and then only for a few days. In the midst of a crowd of new and delightful duties, I have not gone as deeply as I desire into the varied works of Rammohun Roy. You will hear more from me, I trust, on this subject. Meanwhile rejoice with me in the opportunity of dispensing Christianity to five different though small congregations (numbering

from 20 to 40, and once in a while from 200 to 300). Three of these are in Calcutta and two in the suburbs, at Kidderpore and Bhowaneepore. I am thus engaged, irregularly, on the evenings of Monday, Wednesday, Thursday, and Saturday, in addition to the regular Sunday gatherings at my spacious and well-appointed Mission Room, not to mention that the Sunday afternoons are always devoted to a Bible class, with 'Fox's Ministry of Christianity' as a manual. This class consists of six young men who, on first coming together, told me that their *heathen* names were Heralal, Teencoury, Samachurn, Romanauth, Horonauth, and Prosootum. Several of them are studying for professional life. Tell me what it would cost to print 500 copies of Rammohun Roy's *Final Appeal*, and let me then inquire what portion of the expense would be borne by the natives themselves; or, if you should print a certain number in English, whether they would print an equal number in Bengalee. I find, among intelligent natives here, a greater demand for practical than for controversial works, though there is an increasing demand for both sorts. Volumes of practical sermons are often inquired for; but I have none except a few copies of Bartol, my ten sets of Channing being all gone. I paid only six rupees duty on all the books I brought; and if some one coming out would include among his baggage another supply of books, fitted to minds that hate controversy, and to such as are utterly careless and infidel to all religion, I could dispose of them to the advantage of the Association. Be sure and send me, dear sir, by the first opportunity, a dozen copies of Henry Ware's 'Life of the Saviour,' half a dozen 'Greenwood's Lives of the Apostles,' and a dozen copies of that admirable new devotional work, the 'Altar at Home'; also two sets of Dewey's works.

"Please give my earnest sympathies and prayers for their success to Brothers Tanner of the Chippewa Mission and Nute of the Kansas Mission; also my grateful remembrances to Rev. C. T. Brooks and the Committee of the India Mission. I send by this mail two or three of the leading newspapers, in which you will see exhibited towards our mission to-day the same unhappy spirit with which they met Rammohun Roy thirty years ago.

The editors thus far are *all* on our side. The Hurkaree of to-day contains an article from our noble helper, Mr. Pratt, signed 'An English Presbyterian.' In fine, the mission goes bravely on under the smile of God ; and shall go on to ultimate success, if we be not faithless, but believing."

From a letter dated Calcutta, November 8, 1855, we take the following : —

"DEAR SIR AND BROTHER : — Since I wrote you last, I have gained access to a few of the more intelligent Mahometans of Calcutta, and attended one 'General Meeting of the Mahometan Association.' I was told some time since, by men who ought to know, that the Mahometans of Calcutta were behind those of Madras in character and enterprise ; were in fact deeply sunk in moral and religious carelessness ; and my own first impressions tend, I am sorry to say, to confirm such a statement. They are extremely inactive, bigoted, and dead. They refuse to study the English language, so that the Hindoos, who learn it eagerly, are leaving them far behind. The Madrissa College of this city is theirs ; but I am told that they have not yet begun to teach the Copernican system of astronomy, but keep the earth in the centre, after the good old times ! The government largely support the Madrissa, knowing all the while that ignorance is doled out there for knowledge. Even their professors of language talk Arabic, but not English. On entering their hall of meeting, the Sunday before last, I found it a large private parlor. I was glad to hear from two or three very courteous people present that there would be time for conversation, as I had arrived an hour before the meeting would begin. I said to the gentleman who welcomed me in, that I was an American Unitarian Christian, and had come, by permission, to hear, and not to speak. My note of introduction had directed me to Moulavi Abdoos Samad, who was presumed to be as wide awake and progressive as any man among them. Having heard of their deep prejudices, I broached no religious subject ; but said that I had heard there was a temperance society among the Calcutta Mahometans, and as the Koran prohibited the use even of wine, I hoped I stood wholly on common ground while



asking to be informed concerning it. The reply was, 'The meeting here is one strictly political, and only to secure political rights, and you will please not open any religious subject here.' I replied that I was inquiring, not for religion, but for good morals, and called attention to the fact that we stood nearly alone in the hall. Still, if my friend desired it, I would be silent even about progress in morals. At the same time I hoped that the Mahometan community was moving onward, as all the world was astir in these days. 'We have nothing whatever to do with Christ,' here interposed a young-looking man with a flashing black eye. 'I am sorry that you have not,' said I, 'but I was not speaking of him.' 'You will not be interested in our meeting, as it is strictly political,' said Abdoos Samad, from beneath a magnificent gold-colored silk turban. 'As this is our Christian Sunday,' I continued, 'and the day we consecrate to religion, I should not wish to attend a meeting that excluded both morals and religion.' Again and again he begged me not to mention the word morals in that hall, as it might be overheard, and possibly lead to discussion, and so spoil the meeting. Again I urged that 'there were none but ourselves within hearing, and I was speaking in a whisper.' It was of no avail. He was impatient to have me away. About taking leave, I turned and said, that, entire stranger as I was to the Mahometans of Calcutta, I must ask the favor of their giving me, with their Salaam, the name of some man of their number upon whom I could call for information. But no; they could not give me the name of any one who cared for any reform. 'Perhaps I will call on you at your room, some day,' rejoined Abdoos Samad, and so, giving him my address, we parted. Subsequently I was told that the anxiety of my courteous friend, the Moulavi, might have been for my personal safety (!) as *his* guest, — in the event of any zealous brother's coming in and hearing that I was a Christian. Even in Madras some Mahometans, not long since, entered a missionary's preaching-room, and attempted to stone him for disputing the claims of their Prophet.

"I am hoping to hear, ere long, from Dr. Edward Balfour of Madras, an English gentleman, settled there, who has published some books of his own, and founded an (Arabic and Persian) Ma-

hometan Library, and, as I am told, 'knows all about' the Mahometans of South India.

"I am sorry to find that the connection between Madras and Calcutta, except by the (very expensive) Overland Mail Steamers, is very infrequent.

"Let me say further, that an apparently well-sustained periodical of this city, called the 'Oriental Baptist,' has filled one or two of its correspondence columns with a bigoted attack upon 'The Unitarian Mission.' He says, however, that 'the effort, whatever may be its direct fruits, will communicate fresh earnestness to their movements as a denomination.' The names of Rev. C. T. Brooks and of the Rev. A. A. Livermore are used as establishing, first, that the mission here will assume a position of open *protest* against all other missions; and secondly, that Christianity is by no means necessary to the salvation of the heathen; two positions which are so far false as to call for some reply from me.

"I close with a few facts that indicate our progress, in part.

"Besides our Liturgy, printed here in August last, our 'Unitarian Society for the Propagation of the Gospel in India' have printed a sermon, setting forth Christianity as God's Righteousness. Another discourse, that speaks of the Hon. Abbott Lawrence, and endeavors to show how Christianity affects industrial, commercial, and common life, is just going to press; and another of our 'doctrinal series' of tracts is out, entitled 'Christianity in the Words of Christ.' I am very glad to inform you of the increasing demand we have for works of purely practical Christianity. Had I forty copies of the 'Altar at Home' I could soon dispose of them. Those little Hymn-Books prepared for Sunday Schools by Rev. J. F. W. Ware—of which I happily brought with me twenty copies—would all have been sold to individuals ere this, to be used as books of devotion at their homes,—I mean 'heathen' homes, so-called. Our little (growing) church has no other hymn-books at present, and of course we do not spare them, except for occasional reading.

"Please send me, as promptly as possible, twenty-five copies of the Altar at Home. Also send for our faithful helper, Mr. Pratt, if you can find them at hand, a set of Miss Elizabeth Peabody's

Primers, &c., a course of books fitted to teach children to read by the eye, and not at first by the letters. As an educator, Mr. Pratt is anxious to possess them. My first supply of Channing's works is exhausted (ten sets, you remember); neither has Rev. William Roberts of Madras anything of Channing's but 'a few tracts.' Please send more sets of Channing's works, unless they are already on the way; say a dozen more. 'Gospel Narratives' is much read and wanted. Also several complete sets of Livermore's Commentaries, and one or two at least of 'Norton's Genuineness.' 'Clarke on Prayer' is called for, and I have none left. The proceedings of the 'Protestant Missionary Conference' will not be published as a whole till December next. Then you shall have them.

"I am happy to assure you that I never was in better health, or had higher hopes of the speedy spread of the Christianity of Christ. God be with you and with us. Not our will, but his, be done on earth as it is done in heaven; and his, not ours, be the glory for ever, through our dear Lord and Christ."

We give a portion of another letter from Mr. Dall, which is dated Calcutta, November 22, 1855:—

"I have just received my first word from you, and I need not say I thank you for its earnest God-speed, its cheering news from the churches, and its hopeful report of the more than common prosperity of our cause. I thank God for your good word. I infer from it that you had not, as yet, received the letter of the President of *our* Unitarian Association, Hodgson Pratt, Esq. With the coming of that letter, our friends will begin to see what they can do in India; and how earnestly both God and man appeal to them, to come over to India's help,—and come *now*. By the same mail that brings you this you will hear, in a very practical way, of our affairs from our excellent treasurer, the acting-American Consul here. He will tell you, I presume, whether he, after many years' residence in India, believes a Unitarian Mission in Bengal is likely to be worth its cost. Two highly intelligent native gentlemen, who are taking an active part in the dissemination of Unitarian Christianity, lately asked your address of me, and

said they should write you immediately. One is the leader of the Bramas ('Vedantists') of Kidderpore; who is also a reader of Channing. He purchased the last of my ten sets of Channing's works. He is an attendant on our Sunday services; and to his (small) congregation I preach every Thursday night, at Kidderpore, three miles away. I have received a *written* request so to do, — to which ten or twelve names were signed.

“ The other, an older man, is very constant at our little church, and earnest in the dissemination of Unitarian books. He is Librarian of a fine institution here, 'The Public Library.' He gives Unitarian books (especially such juvenile ones you sent by me) to his wife and children, and will doubtless be soon ordering of the American Unitarian Association books of a practical and spiritual character. The name of the first man of the two is Rakhal Dass Haldar, and of the second, Peary Chaund Mittra. My intercourse with both of them is a joy to me, notwithstanding the fact that neither seems quite ready, as yet, to be baptized in the name of Jesus. One dark-skinned man, who is a Christian, is with us. He was baptized into the Church of England a few years ago, but had become sadly sceptical, and 'given up family prayer at times, — in the struggle of his mind against asking things of Jesus as of God.' His name is Chundy Churn Singh. He seems very earnestly with us. He has been, for some years, employed as a (Trinitarian) catechist and schoolmaster. He expects to suffer for his defection from the Trinity. Yet 'never again as he did in passing from Hindooism to Christianity.' This earnest, and apparently true-hearted man, is at present engaged in translating *con amore* into his native Bengalee, Dr. Channing's Baltimore Sermon, which he thinks particularly happy in its adaptation to the immediate wants of inquiring Hindoos. He is also translating into Bengalee the first of *our* series of doctrinal tracts (now three weeks out of press), entitled 'Christianity in the Words of Christ.'

“ Everything moves at a snail's pace in this hot country; and, though the translation of Channing into good Bengalee is *begun*, I dare not prophesy as to when it will be completed. All I can report at present is 'the first step.' I may also mention that

a native gentleman, who is actuary of the Government Savings Bank, is serving our cause, — by printing on single sheets, and distributing to Hindoos (thousands of whom read English well) *hymns*, markedly Christian in their language and spirit. Some of them are of his own composition, and do him much credit, and some are obtained from me. Though not a baptized disciple of Christ, he does not hesitate to print his name in full upon his versified professions of absolute faith in Jesus, as the world's only Saviour under God.

“ The attendance at our mission-room, on Sundays, slowly but steadily increases. The subscription to our current expenses (such as for printing tracts and sermons, rent of our mission-hall, &c.) has been increased by the addition of nine or ten names, nearly all Hindoos, during the past three weeks. I am called to christen four children of an English family that is warmly with us ; my first service of that kind in India. Mr. Pratt's third letter in the ‘ London (Unitarian) Christian Inquirer ’ has just reached Calcutta. I hope it has also reached Boston. You are aware that the committee here made me a present of a horse and cab, — without which I could accomplish very little. They also appropriated \$ 30 a month to my current expenses, — among which the principal is the *keeping* of my horse, cab, and driver. I have to pay at this (Central) Hotel \$ 55 a month, for *board bill alone* ; and at the best *private* boarding-places the charge is \$ 75 a month. I am in the highest story, in pure air, and am accessible all day long to native visitors, and others who are often coming to talk with me. Health also depends on having air enough, and is a primary consideration. We want all the money that can be gathered here for the regular issue of our tracts.”

#### E. B. WHITMAN.

Many of our readers became acquainted with Mr. E. B. Whitman, the gentlemanly and efficient agent for collecting money for the Kansas church. Sometime in November last he left Boston for Kansas, with power from the Association to act as its agent in superintending the erection of

the church. The first letter received from him after his arrival in the Territory gives an account of his journey, and of the condition of things on his arrival in Lawrence. Under date of December 24, 1855, he writes :—

“ You have learned from my last letter that I had decided upon an overland journey through Missouri. The usual time is four days, but eight had passed ere I saw the borders of the Territory. Such travelling must be seen to be appreciated. Thrice overturned, twice broken down, one horse killed, and drivers pitched from their seats, and the passengers performing half of the journey on foot. Ere my arrival here, the *siege* had been raised and the *farce* ended. Mr. Nute can give you the particulars better than I can, as he was not only an eyewitness, but an actor in the scene, having mounted his horse and actually served in the cavalry. We have not, I think, been misinformed as to his popularity here and fitness for the post. He is now shut out from preaching for want of a place, the only suitable accommodation is occupied three times each Sunday by the Orthodox, Methodist, and Baptist. I find the excavation made for the church, but in a position and in manner for a basement, as Mr. Nute says he was directed to do. If the church is erected without one on this excavation it will be ruined in appearance, and if a basement be built, it will cost at least \$1,000 extra; and if the site is changed, the work thus far done will be lost; and besides, there may be some difficulty in securing another site so eligible. Much of the stone is already on the spot, but the severity of the weather will render it inexpedient to commence with the mason-work at present.

“ The difficulty of getting lumber is such that it is thought the building will be as soon completed by deferring the mason-work for a few months, and devoting my whole time, after the several contracts for work are made, to getting the lumber together. No contractor will undertake to furnish lumber and do the work. We must furnish our own stuff and let out the work, so far as the carpenters are concerned. I shall divide the contract, giving to one man the framing and completion of the roof, and perhaps the

floors ; to another the pews and pulpit, to be made during the winter, or as soon as the lumber is fit to work ; and to a third, the doors and windows, and perhaps it may be still further subdivided. The several contractors will furnish me with a schedule of what materials they may require, and then I shall devote my time to collecting them. One of the mills here has been blown up, so that we have now but two. There is one three miles east, and one four miles west, and another eight ; from these five, by following them up closely, it is thought I may collect all the materials required, so that the finish may be ready as soon as the mason-work is completed. Mr. Nute has a yoke of oxen, and I shall probably get the use of a pair of mules for the keeping ; if so, we shall be able to collect our materials at a cheap rate, so far as the hauling is concerned. It is a disappointment to me not to be able to push the work along more rapidly, but I see the impossibility of doing any differently. Had I been on the ground a month earlier, it would have made but little difference. In a new country it will take time to accomplish anything ; besides, the work must have been suspended during the siege. If the work is all ready to go together at once when the early spring opens, it will not occupy more than three months to complete the whole. Should I be unable to stay so long, I hope to get it in such a state of forwardness that Mr. Nute will not find it too laborious to see it through himself. We shall unquestionably be the first on the ground, and the Society will commence under most favorable auspices. The prospect of a bell and clock is most cheering to the people here, and the gift will be duly appreciated. I am very much pleased with the appearance of things. I should hardly have recognized the place, so great the change. The sod cabins and shanties have given place to solid and substantial stone buildings, and Massachusetts street has already quite a city aspect.

“ The rumors of wars and fightings need not alarm you. There is a Being who can cause the wrath of man to praise him, and he seems in this respect to have taken Kansas under his especial care. Every move made by the adversaries of freedom seems thus far not only to have been frustrated, but to have worked in favor of freedom. All thanks and honor to the noble

band of men who for two weeks slept on their arms, awaiting the attack of their foe, but refrained under the greatest provocation from becoming the actual aggressors in a fight. Had it begun, it would have been most bloody. Women and all were actuated with the same spirit. One old man came sixty miles at the head of a company of eighty men, — among them his *four* sons, — the father and sons armed from their own arsenal to the extent of being able to fire between them, in the family, ninety shots without reloading, and they would have done it. Women rode in the night across the country and through the enemies' lines to procure powder. The cannon itself was brought here with such cunning, that even Missourians helped it along over the bad places. Once the box was opened by the guards, but when they saw the *wheels*, they replied that they did not want anything of an *old wagon*, and let it pass. I hope to hear from you soon, and that the call for a clock has met a response from some noble-hearted man. From the tower it will be seen for miles around. If no one responds, I hope the matter will not be allowed to slumber until zeal grows cold."

REV. MR. NUTE.

In consequence of the extreme severity of the winter in Kansas, the inadequate provision made for such an unprecedented degree of cold, and the interruption of his plans by the unsettled and alarming condition of Lawrence, Rev. Mr. Nute, our brave and faithful brother, has had a hard experience during the last four months. Many hearts here have felt for him, and many prayers have been offered for his preservation and health. Through all these trials he has kept up his courage, and frozen fingers have not prevented him from sending regularly his letters, in not one of which has there been a word of complaint, or regret that he has been called to such labors in the service of his Master. Mr. Nute has sent us eight letters during the quarter. We are glad to select a few sentences from them,



which we are sure will interest our readers. Writing from Lawrence, November 19, 1855, he says : —

“ Winter is come upon us in good earnest. A cold rain that froze as it fell, encasing every twig and spear of grass in a crystal sheath, ending with a fall of snow some inch or two in depth, fitted up the old brown earth and the leafless trees for a gorgeous morning spectacle when the sun arose in all his glory and looked over us through an atmosphere so pure as to seem the very symbol of the Divine perfection and expression of the Father’s love. What a change from the gloomy aspect of yesterday ! Our cabin was the perfect picture of discomfort. The rain driving in through the cracks, around the windows, and down the stove-pipe, in streams, our wood, too green to burn well at the best, soaking wet, our slender walls shaking in the wind as though in sympathy with their inmates shivering in the cold. We drew comfort from the thought of how much more favorable these rains would be for the tillers of the soil and for the thirsty cattle than the parched-up condition of the earth a year ago, when for more than eight months the heavens were as brass and nearly every spring failed. The rain continued for the greater part of two days and nights, the third time within as many weeks, so we are delivered from all fear of a drought for this winter.

“ The rough weather has interfered with my appointments of late. A week ago yesterday I had a small congregation on the other side of the Wakareusa, and have an appointment at the same place for next Sunday, when I am encouraged to expect a much larger gathering. In the village I have not yet been able to find a room that can be had for our meetings.

“ Owing to a considerable number of new-comers, every kind of a tenement is now taken up, and most are much crowded. We know of no such luxury as ‘a spare room’ in this country. It would be difficult to find a room without a bed in it, and most have two, and many yet more. This, with a cooking-stove and all the other household stuff, leaves but little room for entertaining company.

“ You may readily conceive with what eager expectancy we await the arrival of our excellent brother Whitman, who has been

rendering such efficient help in our behalf and in behalf of our common faith at the East. I suppose he is now on the way out. I hope the weather will yet be mild enough to allow the builders to make some progress on the walls of our church. But the true Church, the spouse of Christ, is not to be built of stone and mortar, but of living souls consecrated to him and to the Father, and sanctified by the spirit from the taint of sin. I long to be more widely and efficiently engaged in the building up of this temple. But I will try to wait in patience and faith, believing that the Spirit works ever and in ways hidden from our short-sighted view like the wind which is now sweeping over these wide prairies, bringing to mind the cheering declaration of Jesus, 'So is every one that is born of the Spirit.' Just now I feel more than ever before in my ministerial work the need of all the quickening words of our Lord and the assurances of the Father's presence and help. I feel that I have a peculiar claim to the title 'Minister at Large.' Here, in about the geographical centre of the North American continent, with a field reaching from the Missouri to the Rocky Mountains, my nearest clerical brother of the same household of faith five hundred miles on one side and more than fifteen hundred on the other, if I am not *at large* I would like to know who is.

"But to come down to particular points where I must concentrate my efforts to labor to any effect, — I have taken some steps for the formation of a Sunday School. A small band meet at our cabin, and we hope soon to make an encouraging report. It is the day of small things; but if we can labor on in the right spirit, we have good ground to hope for great results. 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'"

Under date of December 2, 1855, Mr. Nute writes : —

"Our community is thrown into a great ferment and consternation by the prospect of immediate civil war. Several hundred Missourians, armed with rifles and a piece of artillery, are now encamped a few miles below Lawrence, for the avowed purpose of destroying the town as soon as their numbers are large enough by reinforcements now on the road. Our men are under arms,

and have been for the last three days and nights, giving our village quite a warlike appearance. To-day men have come in to our aid from Topeka and other places, and a bloody conflict is hourly expected. All work is of course suspended.

“Since writing the above, one of the company has come in from Topeka to take quarters with us. Several of the most influential men of Westport have come up to the camp of our enemies to counsel peaceable measures, they say, but we distrust them. Governor Shannon has issued a proclamation, requesting the ruffians to return and leave the actual residents of the territory to settle their own difficulties.

*“Morning of the 3d.*

“I have just been summoned to be in the village with my repeating rifle. I shall go and use my utmost efforts to prevent bloodshed. But if it comes to a fight, in which we shall be forced to defend our homes and lives against the assault of these border savages (and by the way the Indians are being enlisted on both sides), I shall do my best to keep them off.

“P. S. By twilight in the village, I find between four and five hundred men drawn up in a line just outside the town for battalion drill, ready and thirsting for the fight. At least two hundred more stand ready to join them, if an engagement takes place, your missionary among the number. I do not believe the enemy will come. But we shall remain under arms and ready until the camp at Franklin is broken up.”

A week later, Mr. Nute writes : —

“It seems a month since I wrote you last, though it is but a week, lengthened out by days and nights of the most painful excitement. We have been surrounded by enemies on all sides, numbers variously estimated from ten to twenty-five hundred. At Franklin, seven miles below, at Lecompte, fifteen miles above, just on the other side of the Kansas, and scouting-parties all about the prairie. Our citizens have been shot at, and in two instances murdered, our houses invaded, hay-ricks burnt, corn and other provisions plundered, cattle driven off, all communication cut off between us and the States, wagons on the way to us with pro-

visions stopped and plundered, and the drivers taken prisoners, and we in hourly expectation of an attack. Nearly every man has been in arms in the village. Fortifications have been thrown up by incessant labor night and day. The sound of the drum and the tramp of armed men resounded through our streets, families fleeing with their household goods for safety. Day before yesterday the report of cannon was heard at our house from the direction of Lecompton. Last Thursday one of our neighbors, one of the most peaceable and excellent of men, from Ohio on his way home was set upon by a gang of twelve men on horseback and shot down. Several of the ruffians pursued him some distance after he was shot, and one was seen to push him from his horse and heard to shout to his companions that he was dead. A neighbor reached him just before he breathed his last. I was present when his family came in to see the corpse for the first time at the Free State Hotel, a wife, a sister, a brother and an aged mother. It was the most exciting and the most distressing scene that I ever witnessed. Hundreds of our men were in tears as the shrieks and groans of the bereaved women were heard all over the building now used for military barracks. Over eight hundred men are gathered under arms at Lawrence. As yet no act of violence has been perpetrated by those on our side. No blood of retaliation stains our hands. We stand and are ready to act purely in the defence of our homes and lives. I am enrolled in the cavalry, though I have not yet appeared in the ranks, but should there be an attack, *I shall be there*. I have had some hesitation about the propriety of this course; but some one has said, 'In questions of duty, the first thought is generally the right one.' On that principle I find strong justification. I could feel no self-respect until I had offered my services.

"These murders, and several other attempts that have been made within the last few days, have been the most heartless, cold-blooded, and cowardly in the whole annals of crime. In both instances the victims were unarmed and going peaceably about their own business. They have fallen martyrs for the cause of Freedom, and not a drop of their blood will be wasted, but weigh more than bullets of lead towards gaining the victory.

" Day before yesterday we received the timely reinforcement of a twelve pound howitzer, with ammunition therefor, including grape and cannister, with forty bomb-shells. It was sent from New York (made at Chicopee). By a deed of successful daring and cunning it was brought through the country invested by the enemy, a distance of fifty miles, from Kansas City, by an unfrequented route, boxed up as merchandise.

" *Later.* — Sunday morning, Dec. 9th. The Governor has pledged himself to do all he can to make peace, and we are told that the invaders are beginning to retreat. But we know not what to believe. Our men are to be kept under arms for twenty-four hours longer at least. No religious meetings for the last three weeks. No work done of course. Some of the logs to be sawed for our church were pressed into service to build a fort, of which we have no less than five, and of no mean dimensions or strength. For a time it seemed probable that the foundation-stones for the church would be wet by the blood of the martyrs for liberty. They were piled up on the ground, and with the earth thrown out of the excavation, made quite a fort on the hill-side just outside of the line of entrenchments."

From a letter dated December 23, 1855 : —

" We are at last made glad by the coming of brother Whitman. He arrived last Thursday evening. The church-building is at a stand still, and must remain so for some two months to come, on account of the weather ; but the preparations for getting lumber, &c. will go on in the mean time. There is some cause of hesitation as to the plan and location. The two do not come together well, and we all think (i. e. Mr. Whitman and Trustees) that one or the other should be changed. The location was chosen and the excavation made with reference to a basement. The plan does not comprise one. A change of location would incur an additional expense of at least \$ 200. The addition of a basement would cost not far from \$ 1,000. But it would be a good investment, and pay at least twenty per cent, probably fifty ; therefore the capital could be raised without much difficulty. We think the alteration would be no disfigurement to the appearance

of the building, but perhaps it will be well for you to consult the architect on that point.

“The location is on a side hill. The slant from one corner diagonally to the right hand (northeast) corner of the front. The deepest excavation is six and a half feet. Mr. Whitman will probably give you all the particulars, and perhaps write to the architect. I have a strong preference for the spot selected, as it adjoins the lot on which my house is being built. In consideration of this advantage I shall contribute more than I should otherwise feel myself able or justified in doing, namely, \$50, the cost of one of the lots which we are obliged to buy of the Rev. Mr. Lum.

“But the building can be built on this spot without a basement, and the front and side toward the centre of the city would be entirely out of ground. By excavating on the other sides a few feet more the windows would not be interfered with. If we adopt the plan with four openings on a side, two if not three of them will be entirely above the excavation as it is now left. I hope we shall have the basement. The rent could be secured to the Association for ever, and be a large income for the outlay, if the funds come from that source.

“It will be a shame to see the building spoiled by being set down in the ground, when the extra cost of raising it would bring in from twenty to fifty per cent on the outlay, until the time when a Society would be glad to advance the cost to secure the room for a vestry, a place for a furnace, &c. We should secure all this additional room without the expense of foundation or roof. It is with great reluctance that I propose any additional appropriation after the noble efforts that have been made for this object, and the generous response with which they have been met.

“I am writing in a room where water freezes rapidly, and a lively breeze flutters my paper, which must excuse my haste and illegibility.

“Perhaps I will add something after another conference with Mr. Whitman and the trustees.

“Dec. 25. Since writing the above, we have been visited by one of the severest and coldest snow-storms that I ever experienced. We never suffered half so much from cold in our lives.

Everything that could freeze froze solid, all our potatoes, apples, &c., hard as so many stones. Water froze within three feet of our stove, in spite of all the fire I could keep up. So much for the *mild* climate of Kansas. It is at this moment as cold as ever. Bushels of snow sifted through our frail walls, which will account for the defacement of my paper. This weather is unusual for this part of the country. Missourians say there has been nothing like it for twenty years. Snow about one foot on the level. I have not been able to get to brother Whitman since this was begun. The mail will not probably leave this morning, its usual time.

"I had an appointment to preach Sunday, but it was next to impossible to get to the place over four miles of prairie. It would have been an actual risk of life to have started, and I should have found no congregation if I had reached the place.

"It is a great disappointment to my little Sabbath School flock that the books could not come with brother W., but it was out of the question. I long to have a good chat with him about affairs at the East; have had no opportunity yet. Give me a letter of clerical 'on dits,' when you can. Remember (I know you will) that I have been cut off from all ministerial intercourse for nearly nine months. Brother Whitman must fill up the gap as substitute for an Association. My spirit is truly refreshed by his coming. We all appreciate his labors in our behalf, and the noble spirit in which they have been rendered."

On January 21, 1856, Mr. Nute writes:—

"We are still going through a dark place, and are at a stand still. Just now deliberating, 'what step next?' The war is again revived, and all is excitement. The people of Leavenworth made a second attempt to hold an election for officers under the Free State Constitution. This time they appointed it at Easton, some five miles out, to avoid the threatened collision. A band of armed men went thither, demanded the ballot-boxes, were refused, make an attack, were repulsed with loss of several lives on their side. Afterwards they took prisoners three of the Free State men. All but one escaped. Him they brutally murdered after

the manner of savages, striking him on the back and horribly mangling him with hatchets. He escaped, and was just able to reach his home, where he breathed but a few moments. The report was brought hither by men who had escaped, throwing us into great excitement. The citizens were again called to arms. But the story was too horrible to be believed. Messengers were sent to Easton to investigate. Through them we learn that the worst is true.

“These outrages cannot be submitted to much longer. A bloody and general fight cannot be averted.

“We have reason to believe that a plan is now formed of attacking Lawrence before the river opens. It is thought by the enemy that we shall then be reinforced by men and arms from the East. Nothing but such a help can save us now, it is believed.

“I have heretofore been slow to believe that anything like an organized attack would be made. But I am now convinced that military companies have been formed and preparations made on a large scale for the purpose.

“In this state of things of course nothing can be done toward church building or the organization of church and society. The latter object we intended to have accomplished this week. But if this excitement continues, it will be impossible. We have a hall engaged, as near as any engagement can be made in Kansas. But no roof or floor is prepared at present, and when they will be built no one can tell. The intense cold has prevented all such work for the last five weeks, and the war stopped all business operations for the three weeks previous.

“Yesterday I went eight miles across the prairie and over the river to fulfil an appointment. But a fierce snow-squall, with mercury down to zero, came on just before I reached the place, and that, together with the excitement about the outrages at Easton, prevented the people from assembling, and I had to walk back, — to ride horse back would have been at the peril of freezing to death, from which I have already had a narrow escape.”

Our readers have learned from the papers of the day of the great hope that is cherished that peace will soon return to this distracted Territory. The expectation of this led to



the regular formation of a Society in Lawrence, of which Mr. Nute informs us in a letter dated February 14, 1856 : —

“ It was my hope that long before this I should have been able to report the organization of a Society in this place, and the resuming of our regular Sabbath services. But one thing after another has occurred to postpone our plan, so that it is but just accomplished. For nearly three months, and until within a few days, everything has been kept in abeyance to the extreme cold weather and the expectation of another attack from the enemy on our border. Every room suitable for a public meeting has been occupied for military barracks, and the minds of the people have been engrossed in the preparations for defence. For nearly eight weeks the cold has been severe and incessant, far beyond all that I ever knew for the same length of time in New England. For a great part of the time the thermometer has ranged from zero to 30° below. Of course, with our insufficient shelter, there has been much suffering. I do not know a single family in which some of the members have not frozen their feet, and many so badly as to be unable to walk. In my own family we have all suffered in this way to some extent, but have now regained the use of our limbs, and were never in better health and spirits.

“ The general tone of the community here just now is hopeful. If it were not for these repeated outrages and threatening demonstrations by our Missouri neighbors, we should be a cheerful and contented people. As it is, we are far from being cast down and paralyzed by despair. The proceedings of the meetings lately held in Lawrence will, I think, convince you that we are not insensible to the kindness of our Eastern friends, — that there are some here who appreciate and desire to profit by the privileges provided for us by the missionary spirit in the churches.

“ The *First Unitarian Society at Lawrence, Kansas*, is now fully organized. At the meetings held to confer on the subject much interest was manifested. A large proportion of the most influential men in the city and vicinity have either joined in the Society or signified their wish to do so. Next Sunday we expect to resume our regular public services. The weather has moderated a little, but the snow is very deep, so that it may be some weeks before the people can come in from the country around to

attend ; but we have every reason to expect a good congregation from those who live in the city.

“ The plan of a meeting of the citizens to hear and act on the report of Mr. Whitman was formed soon after his arrival, but the circumstances to which I have referred have occasioned the delay. The expressions of confidence and good-will which the people have given me in the vote of thanks to the Association, as well as in many other ways, is of course exceedingly gratifying. I would find wisdom to turn them to some far better use than personal gratification.

“ Is there not ‘ a great and effectual door opened ’ here through which by the help of God we may go on to do a good work for extending the kingdom of the Redeemer? These prospects should reconcile us to hardships far greater than any that we have yet been called to encounter, and entitle us to the congratulations of our friends at the East, rather than the condolence which we have received of late. And yet I would not have you think that everything before us is to our view bright and promising ; that we expect to meet with no difficulties ; that every word of our message will be received with favor, and all our appeals for action be met with a cheerful, earnest response. We see no such cloudless prospect. Far otherwise. If mine be a *Christian* mission, in deed as well as in name, I must be prepared to contend with obstacles and opposition. I have never supposed that the ministry of the New Testament could be faithfully accomplished anywhere without these. The world is not yet so far Christianized but what those who lay their hands to the work will be reminded of the declaration of their great Head and Leader, ‘ I came not to bring peace, but a sword ’ ; and will have frequent occasion to recur to his affectionate counsel, ‘ In patience possess ye your souls.’ I have no reason to believe that this is such a peculiar people as to make my service an exception. It must be to some extent a warfare against sin in which, through many reverses and days of darkness, we must walk by faith, and look forward to the resurrection of the just for our reward. It is my desire that the many friends of this enterprise at the East, whose substantial manifestations of interest have cheered me on in the work, will remember its difficulties and be prepared to hear of reverses, of

meagre results, or to not hearing any report of good accomplished for some time to come.

"Yours of the 22d ultimo is but just received. It was probably delayed somewhere on the way. It has been waited for with great anxiety. We are much gratified by the decision of your committee concerning the basement of the church. Mr. Whitman will give you all the particulars of the progress on the building.

"Remember me to the brethren."

#### FRIENDS IN LAWRENCE, KANZAS.

Accompanying the preceding letter was the following communication : —

"At an adjourned meeting of the citizens of Lawrence, Kansas, held February 10, 1856, to take some action on the report of Mr. E. B. Whitman at a previous meeting concerning the movements at the East to aid them in erecting a house of worship, it was unanimously voted to adopt the following letter, and the committee whose names are annexed were chosen to sign it on behalf of the citizens : —

"To the contributors to the fund of the American Unitarian Association for building a house of worship in Lawrence, Kansas : —

"Christian Friends, — We desire to convey to you some expression of our thankfulness for the liberal provision you have made for our highest welfare. We have been greatly cheered and gratified, as from time to time we have heard of the efforts that were being made among our friends at the East to aid us in securing to ourselves, and to the community here being gathered, the privileges of Christian worship and instruction. The full report that has now reached us by the coming of our friend, Mr. E. B. Whitman, to whom we are under great obligations for the zealous and efficient service by which this work has been furthered, augments our gratitude, and makes us unwilling any longer to defer the acknowledgment which for some time we have desired to offer.

"Among the deprivations to which we have been subjected by our removal into the wilderness, this, for the relief of which you have so generously come to our aid, has been among the most prominent and the most deeply lamented. As the Lord's day has

some round, we have greatly deplored the absence of its accustomed privileges. With much sadness we have missed the sound of Sabbath bells, and the opportunity of joining the congregation of friends and neighbors, in the worship and instruction of the sanctuary. We have been well aware, that without the influence of these privileges our community could not attain to any high degree of prosperity, nor could we have a sufficient security for the continuance of domestic peace and happiness. Nor could we hope for some time to come to be able to supply this deficiency without aid from abroad. To provide those things that are necessary for protection against sickness and distress must for the first few years, under ordinary circumstances, employ all the resources of the pioneer settler.

“ But it has been our lot to encounter some peculiar and serious difficulties. The necessity of defending ourselves against hostile neighbors has hindered us from providing sufficient protection against the inclemency of the winter which has thus far been unusually severe. The cost of all the necessities of life has from the same cause been greatly increased. Subjected to many of the inconveniences of an army besieged in a hostile country, or of an infant colony beset by cruel savages, your message of good cheer has been to us peculiarly grateful. Your liberality supplies our pressing need in a provision that cannot fail, except through our neglect, in greatly helping us to do and to endure whatever may yet lie in the path of our duty.

“ Earnestly desiring that our future course may manifest the sincerity of these our feeble acknowledgments, that we may prove ourselves worthy of the benefit which we have received at your hands, and that you may ever share with us in the joy and profit toward which you have been our helpers, we remain,

“ Yours, in the bonds of brotherly love,

“ EPHM. NUTE, JR.	G. W. BROWN,
CHARLES ROBINSON,	S. W. TAPPAN,
G. W. DEITZLER,	G. W. HUTCHINSON,
WM. HUTCHINSON,	ABRAHAM WILDER,
E. D. LADD,	MORRIS HUNT,
B. W. WOODWARD,	<i>Committee.</i>

“ On motion of General Charles Robinson, it was unanimously

“ *Resolved*, That, regarding moral and religious instruction as essential to good order and prosperity in a community, as well as promotive of personal piety, and having the fullest confidence in the Rev. Ephraim Nute as a citizen, minister, and Christian, he having proved himself every way worthy of his high calling by commanding the approbation and respect of the whole people, we do hereby pledge to him our zealous co-operation in establishing and supporting the religious society under his charge ; and we desire to return our thanks to the American Unitarian Association, who have interested themselves in our behalf in sending him among us, and for the present aiding us to support the institutions of religion.

“ On motion of Mr. W. Hutchinson, it was unanimously

“ *Resolved*, That we tender our heartfelt thanks to Mr. E. B. Whitman, for his generous services in raising the fund for the building of a church in this city, among our friends at the East.

“ On motion of Mr. G. W. Deitzler, it was

“ *Voted*, That the proceedings of this meeting be offered for publication to the Christian Register at Boston, the Christian Inquirer at New York, and to the newspapers in this city, and that a copy be transmitted to the American Unitarian Association.

“ W. HUTCHINSON, *Secretary*.

“ *Lawrence, Kansas, Feb. 10, 1856.*”

## MEETINGS OF THE EXECUTIVE COMMITTEE.

THE regular monthly meeting for December, 1855, was held on the 10th of that month. All the members of the Board were present, excepting Dr. Briggs and Mr. Treasurer Clark.

The Secretary laid before the Committee some correspondence he had had with Rev. Dr. Beard of Manchester, England, in regard to the stereotype plates of a Bible Dic-

tionary of which Dr. Beard is the author. It had been thought that it might be well to follow up the new Commentary on the New Testament, which the Association will by and by publish, with a good Bible Dictionary, for the use of Bible-classes and Sunday-school teachers. Perhaps the knowledge that such a work would succeed the Commentary might affect the character of the Commentary itself, by rendering unnecessary minute descriptions of places, customs, manners, &c., all of which might be sufficiently described in the Dictionary. It was furthermore stated, that, from the portion of the Commentary already written, it became evident that such a help would be needed. The Commentary will be written on a plan different from that of any other work. Its leading object will be to unfold *the course of thought* in the text of Scripture, and to develop its *central, spiritual truth*. It will be a book to be read for its practical and spiritual uses, and not so much for the information it may give in regard to what was local and temporary. The high aim and peculiar plan of the book occasions the delay in its preparation. A collection of the sort of information usually found in Commentaries could be made in a few months. That portion of the proposed work which relates to the Epistles, it was understood, was nearly completed, by one of the most eminent scholars in our denomination. The historical books of the New Testament were in the hands of another distinguished divine, whose studies for twenty years had taken this direction, but who felt the need of a longer period than that at first thought necessary. Completed portions of his work had been read; and an assurance was felt that readers, who seek for something better than a dogmatic, controversial, or merely descriptive account of the Scriptures, who want a guide to its trains of thought, and a friend to lay open to

them its profound quickening truths, will give a decided preference to the work we hope to publish. Still this work will not supersede the use of a Bible Dictionary ; and if the stereotype plates of such a Dictionary can be obtained at a reasonable price, it might be well to look forward to the publication of such a work at some future time.

Upon a view of the whole case, it was voted that the Secretary write to Dr. Beard, informing him that we are not ready at present to negotiate for the purchase of the plates of his valuable book, as the time has not yet arrived for undertaking so expensive a publication.

The Special Committee, charged with the duty of engaging Mr. E. B. Whitman to act as Agent of the Association, in superintending the erection of the church in Lawrence, Kansas, reported that they had concluded arrangements with that gentleman. He was to proceed at once to Kansas ; on his arrival he was to assume the care of building the church, according to certified plans and specifications ; for this purpose he is to see that the title to the land is sure, that the foundations are properly laid, that advantageous contracts are made with masons and carpenters, that such contracts are properly executed ; and to meet these liabilities he is authorized to draw on our Treasurer, not exceeding certain expressed limits. They further reported that Mr. Whitman undertook this work through the great interest he had in the object to be secured, and that the compensation which he had agreed to accept was such as to make the arrangement highly desirable to the Association. The action of the Committee was approved and confirmed.

Interesting letters from Rev. Mr. Dall, our missionary in Calcutta, and from Rev. Mr. Nute, our missionary in Kansas, were read. These will be found in the preceding article in this Journal.

The Committee to whom had been referred the manuscript of Rev. T. T. Stone, entitled "The Rod and the Staff," reported in favor of its publication, and the Secretary was directed to have the work stereotyped, and to publish a first edition of five hundred copies. This work is noticed under the head of Book Notices, in this number of the Journal. See also last page of cover.

*December, 17, 1855.* A special meeting of the Committee was called this day, by order of the President. All the members were present, with the exception of Rev. Dr. Briggs.

The President stated that the object of the meeting was to receive a delegation of Chippewa chiefs, now in the city, who asked for a conference with this Board.

It was voted to receive them to an interview; and accordingly six chiefs from the Pakegoma, Mille Lac, and Sandy Lake bands, in Minnesota, entered the Rooms, accompanied by Rev. James Tanner, their interpreter, and his wife and son and daughter.

As soon as they had become seated, and quiet prevailed in the Rooms, which were soon filled by persons eager to get a view of this group of "*native Americans*," the President obtained their names, which were as follows: Ma-ya-che-wa-we-tong, He-be-dwa-ge-zhich, Na-nah-aug-a-yash, Ha-yah-ge-wa-shkunk, Ah-yah-be-dwa-we-tong, Ne-she-ka-a-ge-mah. Translated into our tongue, the meaning of these names, as given by Mr. Tanner, is as follows: He that begins a Speech, Betwixt the Heavens, Closing Feather, Round Setter, The Ever Speaker, The Only Chief.

The President then inquired for what purpose they had presented themselves before the Board. Through Mr. Tanner the chiefs stated that they came as representatives



of twenty-two chieftianships, embracing several thousand people, who, interested in the account which their missionary, Mr. Tanner, had given them of the kind feelings towards them on the part of the Association, desired that this Board should act as their spiritual guardians, and that certain funds, appropriated by the United States government for their civilization, should be expended under our care.

Having obtained this general idea of the object of the interview, the President signified that the Board were ready to listen to any proposition which the chiefs had to present. The chief first named in the above list then rose, and, shaking hands with the President, commenced a speech in the Chippewa language, which, as interpreted in short sentences by Mr. Tanner, was nearly in the following words:—

“My Brother:—In shaking hands with you, it is the same as if I shook hands with all your Committee. The time has now come for us to explain our wishes, and I am glad in this opportunity of addressing you.

“This is the beginning of our dealings with your body. Many times we have begun dealings with others, and all has amounted to nothing. Now, I hope our work will stand for ever.

“The Great Spirit has placed us here on the earth, and he has planted in all our hearts feelings like his own. His feelings he has expressed in his great book,—the book of Nature.

“If we are all children of that Great Spirit, whence is this difference between you and us? We have powerful enemies, taking from us our privileges; but we are now among friends who have themselves in former years suffered oppression, and who therefore know how to feel for us.

“We have good birds that sing sweet songs to us, but we have cruel birds too. We have the dove and the hawk. The dove comes as the emblem of the Good Spirit, but the hawk seeks to kill. The hawk may appear very smooth and gentle. But look to his actions.

“ Government agents pocket our money, and conspire with the traders to cheat us. We come to set this right. Our letters have again and again been unanswered. Now we come in person.

“ Last spring we got your kindly word, and we were encouraged. I rose up and determined to improve a chance for daylight. I cannot write, but the Great Spirit enables me to remember, and I shall now give you facts.

“ Not long since the Commissioner at Washington spent three days in instructing me. He gave me the same encouragements that we received from you. He told us to demand anything, and our request should be answered.

“ Workmen were sent to us, but they were selfish. They worked for themselves, and we dismissed them. It was not because we don't want workmen, but we want good men.

“ By the treaty made at Washington we were to receive \$ 31,000. Four thousand dollars were to be devoted for our civilization, annually, for eight years. Where is that money?

“ A large sum of money was to be paid for settling our debts. Some of them are paid and some are not paid. We do not keep written receipts, and we have been defrauded.

“ The President of the United States said to us, ‘ We want you to be happy. If you do not get your money, send me a letter. If you do not send a letter, come, and you shall have justice done you.’

“ This is the end of this subject. Now we will tell you what we want of you. But on this point another chief will speak.”

The chief here resumed his seat, and the chief we have named last in the foregoing list rose. He shook hands with the President, and commenced as follows : —

“ I shake hands with all in shaking hands with you. Seven winters since I professed the Gospel, and resolved to lead a praying life.

“ Last spring I called for a teacher, but the call was in vain. This is what brought me here, to get a teacher. I have long since laid aside my former habit of striking my fellow-being, and have tried to live in kindness and in love.

"I have five children. All of them have I brought to the house of the Lord. I have come to ask if you will send us a teacher. But we want one of your people, sent from this Room."

There seemed to be a delicate sense of propriety among the chiefs in assigning the topic upon which each was to speak. For example, the first speaker was the war chief, he presented the secular view of the case, and not being a professor of the Gospel he said nothing about their spiritual wants, but left that point to one who had made a profession of the Christian religion.

One of the chiefs was a young man, seventeen years of age, of remarkably fine person. He is named third on our list above. After considerable persuasion, he too rose, and shaking hands with the President, said the following few words, in an animated and sportive manner : —

"I have come to offer myself to your body. Will you educate me, and teach me a trade? I cannot call myself, as have the other chiefs, your brother, for I am too young. I will call myself your brother-in-law, for perhaps I will marry one of your girls."

After the laugh which this short speech produced had subsided, the Indian named fourth on our list arose and said : —

"I want to give you a brief sketch of my life. I am not properly a chief, though you call me so. I am the guardian of this young man who has just spoken. I am to stand by him, and to see that his title is not extinguished.

"I did not advise him to go among the white people, but since he decided to do this I am glad he has resolved to be educated among you.

"If you accept the young man, I give him to you. If you take him, let him go on in the same road in which I leave him. No one have I to teach me how to take care of him. The Great Spirit is my only teacher.

"When I entered one of your boats, I resolved to stop in this work only when my heart stopped beating. My desire is to take something in my hand, and to carry it back with me, as a pledge of what I have here seen and done. Your manner of life gives me hope that our children may be trained up as yours are."

This speaker was succeeded by the one whose name is the last on our list, who said: —

"I am alone from my band. I add one word to what the others have said. I do not come in my own name, but in that of my son, who is the real chief.

"All my band want that he should be educated like a white man. My reason for coming to you is the hope that you will help me to make him useful to his people.

"When I left home I was ignorant of your mode of worship. I have entered your praying houses, and I want a missionary to teach me to worship as you worship. Must I go out of your light into my own darkness? I am afraid that unless you help me I shall not be able to lead a Christian life."

After these short speeches from the several Indians, the first speaker arose again, and said: —

"My brothers: You have now heard what we want. We come to you for help. I have read your faces. I feel confidence in you. I was happy to hear of the plans which you and our Interpreter laid out. You must read my face better than I can read yours. I will close a bargain with you which shall last for life.

"As we sit here in this room you have placed us red men all on the side of the setting sun, and we look towards the east when we look to you. So are we situated in our homes, which are far towards the setting sun, and we look to you at the East for help.

"We will enter into a treaty of peace. You use paper and ink. We use a pipe, but only with those who are brothers.

"Three years ago I cut this stick [producing a pipe with a long wooden stem] resolving that no one should use it but those who will be our friends for life. We thank you for your atten-

tention to us, and friendly feelings, and we now ask you to accept this pipe."

The President of the Association then replied in the following words : —

" We accept the emblem you offer us, and we will keep it. We will be faithful to you as long as you are faithful to us. We are glad to become acquainted with you, and are happy to know that so many of your people wish to come out of darkness into light. We rejoice that there is some hope of this. Still there are difficulties in the way. We must work together, and must pray to the Great Spirit to help us. We hope the dove will overcome the hawk. We are sorry for the treatment you have received from traders and agents. We are glad that you are going to the great Father at Washington, and we hope that justice will be done to you. Some of our Committee may meet you in Washington, and if we learn that all is right, after full inquiry, we hope to send you a missionary. We shall try to do something to educate the young chief who wishes to be taught by us. We do not know that we can help to make him our brother-in-law, for he must choose a wife for himself."

After this, the calumet, produced by the chief, was filled and lighted, and each person in the room joined in the emblematic act of smoking. Some additional information was afterwards obtained, in answer to inquiries put through the interpreter. " How many of your people will give up a roving life ? " " All of them desire to do this, and to adopt your manner of living." " Will your people form habits of industry ? " " Yes, they work now with their fingers in tilling the soil ; how much more will they with proper tools ! " " How many of your children can be gathered into schools ? " " All of them can be, for all parents are anxious to have them taught." " We hear of hostile difficulties between your and other tribes ; would there probably be any wars to disturb the work of missionaries ? " " We think there is no

danger of this." "Where is the best place for the headquarters of a missionary?" "At White Oak Point. There kindle the first fire, and then let it be carried to other places." "Will you assist and defend our missionaries, if we send any to you?" "Have we not smoked the pipe, and is not that the solemn pledge of our friendship and faithfulness?"

After the withdrawal of the chiefs, a discussion took place in regard to the course which it became our duty to pursue. The result of the interview left a strong feeling of interest in behalf of the Indians themselves, and a desire to improve any favorable opportunity to give the tribes they represent the blessings of a Christian civilization. It was finally voted that a committee of two be appointed to proceed to Washington, to confer with the Commissioner of Indian Affairs in regard to the matter here brought before us, and the President and Secretary were appointed as this committee.

*January 14, 1856.* There were present at the meeting of the Board this day all the members excepting Messrs. Hall, Briggs, Alger, and Lincoln.

Letters were read from the Societies in Peoria, Illinois, Windsor, Vt., and Lancaster, N. H. The subject which has before exercised the thoughts of the Committee, again came up for consideration, — how far we ought to extend aid in sustaining feeble societies. On the one side, it was contended that oftentimes these societies maintain, especially in New England, a weak existence for many years, and appropriations made to them seem to show fewer results than any other use of our funds. On the other side, it was urged that we must place ourselves in the situation of those who are struggling to support the administration

of the Gospel as they understand it, and we must do as we would be done by. It was, moreover, suggested that a strong argument for aiding our old parishes in New England may be drawn from the very fact which keeps so many of them in a feeble state. What is that fact? It is that young men of enterprise are continually leaving them for the prosperous towns and cities of the West. Let us for the sake of these young men keep alive the fire on our ancient altars. Shut up the churches in our old but declining towns, and young men grow up uninstructed in Christianity, perhaps sceptical. They go to the West to swell the ranks of fanaticism or infidelity. Keep these churches open, and we furnish some of the best members to our Western Unitarian Societies. True, we do not see in our old New England towns the results of the appropriations we there make; we must look to the Societies of Mr. Eliot, Mr. Heywood, Mr. Haley, for the results, and content ourselves with the reflection that we are in fact building up our Zion though we seem to be spending our money in vain.

The extreme desirableness of having some general rule to guide our action in making appropriations to feeble societies was also suggested. It would save much time now given at almost every meeting to the consideration of this subject, and might in some cases shut out the suspicion, which is no doubt here and there entertained, that we act from partiality, or in ignorance. On the other hand, it was felt that no rule can be devised that will meet the sort of questions which we have to consider; that every case must be considered by itself; that considerate people will not overlook the utter impossibility of our obtaining all the facts that properly belong to every application; and we must act according to our best judgment, and in the exercise of a spirit of conscientious faithfulness to our trust.

Letters were read from Rev. Mr. Dall, our missionary in Calcutta. The Secretary also communicated a letter from Rev. Edward Tagart, Honorary Secretary of the British and Foreign Unitarian Association, pledging the co-operation of that body in sustaining a missionary to Madras, provided one be sent out by the American Unitarian Association. The Secretary was directed to write to Rev. Mr. Tagart, thanking the British and Foreign Unitarian Association for its willingness to co-operate with us, and expressing our hope of being able to avail ourselves of this assistance.

It was also voted that the Secretary make inquiries in regard to the probability of finding a suitable person to send as a missionary to Madras.

Letters from Rev. Mr. Nute, and Mr. E. B. Whitman, of Lawrence, Kansas, were read. It was voted that it is expedient that a basement-room be added to the church in Lawrence, and the Secretary was directed to send this vote to Messrs. Nute and Whitman.

It was also voted that the Secretary execute and send to Mr. Whitman a *Power of Attorney* to act as agent of the Association in the erection of the church, limiting the liabilities he may incur in our behalf to five thousand dollars.

The President of the Association made an extended verbal report of the visit of the Special Committee to Washington. The President proceeded to New York on Saturday, December 22, 1855. The next day he addressed the Society of Rev. Dr. Osgood, on the subject of the Book-Fund. This was followed by a subscription on the spot, of over thirteen hundred dollars, with the expectation that it would be increased to a sum rising two thousand dollars. In the evening he addressed the Society of Rev. Dr. Far-



ley in Brooklyn, on the same subject, and a subscription of one thousand dollars has since been received by our Treasurer. On Tuesday, December 25th, both members of the Committee attended the dedication of the Church of All Souls, in New York, and the next day proceeded to Washington.

On arriving in that city, the Committee obtained from the Bureau of Indian Affairs copies of the late treaty formed with the Chippewa Indians, from which it appeared that sums of money were promised for the civilization of the Indians, according to the statement made in the interview with the chiefs at our Rooms.

In company with Mr. Tanner, the Committee had an interview with Hon. G. M. Rice, Delegate in Congress from Minnesota Territory, from whom was gathered much information in regard to the condition of the Indians of that Territory, and of the possibility of good being done to them through any agency of ours. Mr. Rice with great kindness entered into frank and full statements, confirming what had before been related by Mr. Tanner, and expressing an unqualified conviction that a competent and devoted missionary sent by our body would have a field before him of large and hopeful usefulness. It was Mr. Rice's opinion that such a missionary would, through us, draw payment in part for his services from the money pledged in the late treaty, and he assured the Committee that no influence of his should be wanting to secure such a result.

After this, the Committee had an interview with Colonel G. W. Manypenny, the Commissioner of Indian Affairs, in the "Department of the Interior." The Committee were introduced to him by Hon. Charles Sumner, who was present during the interview. A full statement was made of our first acquaintance with Mr. Tanner, of our sympathy

for him and his people, of the efforts we had already made for their improvement, of the request they had recently brought to us for greater help, and of our object in seeking a conference with the Commissioner. We sought information from those who had the care of the Indian tribes. We desired to know if there were encouragements for us to labor for their good, and if in bestowing such labors the request of the chiefs, that a portion of the civilization funds of the government should pass through our hands, would be granted.

The interview with the Commissioner was prolonged for more than three hours. It is unnecessary to attempt to recall the order in which facts were communicated to us. It will be sufficient to indicate the chief points which have a direct bearing on our plans.

The Chippewa Indians are as intelligent and apt as any of the Indian tribes. They have shown great willingness to adopt the civilization of the white man, and to form habits of industry. There are missionaries among them of various denominations, Methodists, Baptists, Episcopalians, Roman Catholics. These have schools, and in some instances farms, for teaching agriculture. The government encourages these missionaries by appropriations in their behalf wherever they are doing a good work for the civilization of the Indian, and in such appropriations no sectarian distinctions or partialities are recognized. Should the Association establish a useful mission in Minnesota, it would doubtless stand on the same footing as all others, in the eye of the government.

Mr. Tanner had long been known to the Indian Department. He was regarded as a man remarkable for his native powers, and for his influence over the people of his tribe. The difficulties which had lately occurred with local

agents and trading parties in Minnesota were precisely such as were arising among all Indians almost every day. The government has to take the best men for its service it can find in the border Territories; but oftentimes these prove to be men who are grasping and unjust. But the trouble is not always with the white men. The Indian keeps no accounts. Many are addicted to intoxication, and nearly all are like children. The policy which the government endeavored to follow was watchful, humane, and parental. There were difficulties and perplexities of the most serious and annoying kind attending the care of nearly half a million of these children of the forest. One embarrassment arose from the frequent visits of the Indians to our towns and cities. They see just enough of our mode of life to make them discontented with their own. For this reason, Indian youths educated among us seldom return to render any service to their tribe. The best way is to keep the Indian on his own land, and have schools and teachers there. The Commissioner had decided to send the chiefs back to Minnesota at once; but as for Mr. Tanner and his family he could do nothing. There were some points of variance between them, involving a question of Mr. Tanner's integrity.

At this point it was suggested that there should be a conference the next day at the Commissioner's office, at which Mr. Tanner should be present, when he should be examined in regard to the matters which were represented differently by him and the Commissioner. Accordingly, on Friday the 28th another long interview took place. The Commissioner made a representation of the case as he understood it. Mr. Tanner set forth the manner in which he understood it. It became apparent, and was confessed, that in the warmth of an interview held prior to our

arrival in Washington, some misunderstandings had grown up. As the subject then appeared to the Commissioner, he was willing to extend the same favor to Mr. Tanner that had been shown to the chiefs, and not leave him and his family in Washington, in midwinter, separated from his party and without a cent. He was willing to pay their expenses back to Minnesota, with the consent of the Secretary of the Interior, whose decision would be had the next day.

On Saturday, December 29th, the Commissioner informed the Committee that three hundred dollars would be allowed to Mr. Tanner and his family, to pay their expenses in returning to their home ; and the Committee left Washington, grateful that for the Indians the following results had been obtained. It had been arranged between the Commissioner and the chiefs, that measures should be adopted to transmit the annuities more safely to the hands of the Indian. After presenting a statement of their grievances, their comfortable return and that of Mr. Tanner and his family had been secured. Misunderstandings between the Commissioner and Mr. Tanner which, if unexplained, might have entirely paralyzed Mr. Tanner's influence, had been removed. Much information had been obtained in regard to the character of the Indian tribes, and the wise and humane policy of the government towards them. A friendly acquaintance had been formed with the Heads of Department in Washington, who had learned our plans and wishes, and had assured us that we might hope for encouragement and assistance in carrying them into effect. The evenings in Washington were spent in full conversation with the chiefs, through the interpreter ; and it was arranged that they should all go back to Minnesota ; that we would endeavor to send out next spring a

missionary, who should there establish schools, where it was best that the young chief should be educated, and where we hoped there might be laid the foundation of a future prosperous, enlightened, and Christian community.

It was with pleasure that the Committee heard expressions from the President of the United States of deep interest in the hope of improving the condition of these Indians; and they recall with gratitude the kind attentions of Hon. Mr. Rice, Hon. Charles Sumner, and Colonel G. W. Many-penny. The latter gentleman especially received us, in repeated interviews with him, both at his office and our lodgings, with great civility, and we would express our high sense of the wise, able, and humane manner in which he is discharging the trusts of his difficult station.

It only remains to be added, that on our return from Washington the claims of our Book-Fund were presented on Sunday, December 30th, in Baltimore by the Secretary, and in Philadelphia by the President, and in both places with expressions of deep interest in our plans of usefulness.

The Board, after receiving the report the substance of which we have given above, unanimously voted to accept it, and to adopt the line of action it suggests. The subject of appointing and engaging a missionary for Minnesota was referred to a Special Committee, consisting of the President, the Secretary, and Hon. Albert Fearing, with full power to make any annual expenditure not exceeding twelve hundred dollars. It is hoped that one may be soon despatched. It is believed that he will find prompt co-operation from the chiefs who visited Boston. In Mr. Tanner he will find, we doubt not, an able fellow-laborer.

It was voted that the Secretary be authorized to prepare fifteen sets of our publications, all suitably bound,

with a view to their presentation to European Libraries.

At the regular monthly meeting held February 11, 1856, the members of the Board were all present, excepting Rev. Dr. Briggs and Mr. George Callender.

Rev. Edward Everett Hale of Worcester appeared before the Committee, and gave some account of the call for the establishment of a Unitarian Society in San Antonio de Bexar, Texas. Mr. Hale's statements were received with great satisfaction and thankfulness, and measures were adopted to secure further information on the subject.

A letter from Rev. Dr. Bellows of New York was read, asking the co-operation of the Association, in certain contingencies, to aid in meeting the current expenses of Antioch College. It was unanimously voted to comply with Dr. Bellows's request.

The Secretary was directed to invite Rev. Mr. Haley of Alton, Illinois, to act as Special Agent of the Association during the approaching spring, or any part of it, in collecting money for the Book-Fund of the Association.

On application for books from the "Woburn Library Association," it was voted that the Secretary be directed to make up a package of our publications, as a donation to that Institution.

A manuscript Sunday School Liturgy, prepared by Rev. Mr. Buckingham of Troy, N. Y., was laid upon the table by the Secretary, who with another member of the Publishing Committee had examined it, and made remarks in favor of its publication, in case it should have the approval of the Sunday School Society. It was voted that the work be published on this condition; and the Secretary was requested to place the manuscript in the hands of the Secretary of the Sunday School Society, asking opinions as to its merits.

## NOTICES OF BOOKS.

*History of the Reign of Philip the Second, King of Spain.* By WILLIAM H. PRESCOTT. Vols. I., II. Boston: Phillips, Sampson, & Co. 1855.

WITHIN the three months that have elapsed since the publication of this work, it has acquired, both in England and America, the reputation of a classic. This result is not wholly the consequence of Mr. Prescott's past success in the line of historical composition, great as his name here is; but it is in part owing, also, to the quickly perceived fact that he has made an advance upon his past efforts, and has achieved even greater triumphs than before. In these volumes we have the same flowing narrative and the same polished periods which have distinguished his former publications; but we have also an increased vivacity and vigor of style. In many parts of the History his sentences are shorter, his movement more rapid, an animated, sprightly air breaks up the monotonous excellence which seemed to be the only serious defect of his former works. In accounting, too, for the immediate popularity of this work, something must be allowed, no doubt, to the interesting period which, following his repeated felicity of selection, the historian has chosen. It is a rare group of marvellous incidents and characters that connects itself with the central figure of his picture, and beside the advantage of dealing with events, comparatively little known to English readers, the author enjoyed the greater advantage of narrating much which, through his exhaustive research, is now for the first time communicated to the world. These two volumes bring the history down to 1568. Philip died, we believe, in 1598, so that thirty years of his eventful life remain yet to be narrated. We shall look with deep interest for the publication of the succeeding volumes.

---

*The Life and Works of Goethe; with Sketches of his Age and Contemporaries, from published and unpublished Sources.* By G. H. LEWES. In two volumes. Boston: Ticknor and Fields.. 1856.

THESE volumes give only a review of Goethe's life and works,

though the title may seem to promise more. It is a biography ; and to us it has proved one of the most interesting biographies we ever read. It is the fullest, and clearest, and most appreciative life of the great German poet we have seen. The reader is placed in the centre of the charmed circle of Goethe's daily life, sees his studies, his companions, listens to his conversation, and watches the progress of his works. The picture of his student life is as fresh as a leaf out of one's personal experience, and as for the life at Weimar, the reader seems to live amid the poetry and fashion, the celebrities and wit, of that small but gay capital. To our former admiration of the genius of the poet this work has added an increased love for his great brotherly heart. So far it has certainly answered the end prefigured by the motto on the title-page, — "*Goethe's heart, which few knew, was as great as his intellect, which all knew.*" Still, we must add, that no memoir of Goethe has set before us so distinctly the mistakes and errors of his life. With all our admiration and love, we feel that there were defects in his character which impair our respect for him as a man, and show the necessity of those guiding elements without which all human character must be manifestly and palpably imperfect.

---

*The British Essayists ; with Prefaces, Historical and Biographical.*  
Vols. V.—XII., including the *SPECTATOR* entire. Boston :  
Little, Brown, & Co. 1856.

THE distinguished firm to which we owe this republication is diligently prosecuting the enterprise, some time ago announced, and have now sent out a valuable instalment of the series of *Essayists*, in this beautiful edition of the *Spectator*. In convenience of size, good paper, clearness of typography, strong binding, neatness of finish, this is a model book. If any man wishes to make a present to his pastor, to a lady, to a young married couple, to a family, clerical, or parish library, here is a work which furnishes a model of style, a fountain of good-humor, a storehouse of pleasant narratives, and sheds over life the benediction of a genial, tender, humane, and loving spirit.



*The History of England, from the Accession of James II.* By THOMAS BABINGTON MACAULAY. Vols. III., IV. Boston: Phillips, Sampson, & Co.

IN a few days after the first copy of Macaulay came to this country, an American edition was published by Phillips, Sampson, & Co., who now furnish a fair library edition at the extremely low rate of forty cents a volume. Few readers, therefore, are unable to own the works of this great historian, and to enjoy at their pleasure his sharply defined pictures, his epigrammatic sentences, and brilliant pages. It would be absurd to attempt any review of the work in such a notice as this. While there is no diminution of interest in the historian's labors as they advance step by step, some disappointment has been expressed at the minuteness of his details, as the two late volumes cover a period of only eleven years. Evidences of partiality are adduced by critics, who say that the writer is remarkable for pet characters, and for persistent dislikes. A want of serene judicial fairness, it is thought, may still further mark subsequent volumes, and the stream of history become more and more perturbed as it approaches the storms of our day. Even after all these abatements are made, the fact still remains that we have here the most instructive and brilliant History of England which has ever been written. We look upon the diffusion of this work as a most powerful aid in the great cause we are, in our humble way, laboring to promote. Its pages breathe a liberal spirit, rebuke dogmatism and cant, judge men by their actual character and not by their professions, and treat differences of speculation in a tolerant and catholic temper. Macaulay has always shown much fondness for theological questions. He seizes hold of them with a relish, and proves that his reading and thought have, to no small degree, taken this direction. And when he handles them, we feel that they are mastered by a liberal mind, from points of view alien altogether from that of many sects, but wholly friendly to aspects cherished by us. We can say of this History, what indeed is true of a large portion of the best modern literature, that it is doing good missionary work in promoting broad and generous principles.

*The Rod and the Staff.* By THOMAS T. STONE. Boston: American Unitarian Association. 1856.

UNDER successive chapters, Mr. Stone considers both the varied experience of human life and the relations of kindred and affection which Providence has appointed us to bear. It is the object of the book to set forth the temper in which this experience should be met, and the spirit with which these relations should be sustained. Every chapter is concluded by a devotional exercise, and the whole work is designed *to breathe a higher spiritual life into our common daily experience*. Few men anywhere are better fitted than the author to prepare a book of this kind. To a profound spiritual insight, he adds a poetic imagination and an affluent and polished style. He has made a book for the closet of devotion, and the hour of lonely and serious thought. It is a book for the people. Its diction is singularly simple and winning. It is full of a hopeful and cheerful spirit, and we shall be mistaken if it does not take its place among our best religious publications. The Association have made it the third volume in the series of *The Devotional Library*, — *The Altar at Home* and *The Christian Doctrine of Prayer* constituting the first and second volumes in the series, and this third volume is bound in a similar style. We ask the assistance of our friends to give it a wide circulation.

---

*Modern Pilgrims; showing the Improvements in Travel, and the Newest Methods of reaching the Celestial City.* By GEORGE WOOD, Author of "Peter Schlemihl in America." In two volumes. Boston: Phillips, Sampson, & Co. 1855.

ADOPTING to some extent the nomenclature of Bunyan, this work conducts a party by railroad to the Tremont House (representing the Unitarian denomination), to the Andover House (Orthodox), to the Oxford House (Episcopalian), to the Roger Williams House (Baptist), with others, and shows the different treatment the pilgrims received at each. The work is a criticism upon the present state of religious parties. The satire, we suppose, is fairly distributed, and in the main with pretty good temper. Still, we are bound to add, we consider the book a

poor one. It has no marked ability, and we have found it hard work to get through it, — a feat which, as conscientious reviewers, we felt bound to accomplish. We wonder if Dr. Wayland, when he consented that the work might be dedicated to him, knew that he was described as the portly landlord of the Roger Williams tavern ?

---

*A First-Class Reader ; consisting of Extracts in Prose and Verse, with Biographical and Critical Notices of the Authors. For the Use of Advanced Classes in Public and Private Schools.* By G. S. HILLARD. Boston : Hickling, Swan, and Brown. 1856.

No man is more competent than the justly honored author of this book for the task here accomplished, and no man could have executed it with better judgment and taste. From his own wide field of reading he has selected extracts which make a volume of gems in literature, few of which have ever before appeared in works of this kind, and all of which are chosen with reference to their pure and quickening influence. The biographical notices will give all young readers a fund of information in regard to popular authors ; and this of itself stamps the volume with great value.

---

*The Communion Sabbath.* By NEHEMIAH ADAMS, D. D. Boston : John P. Jewett & Co. 1856.

THIS elegantly printed volume contains twelve Discourses, addressed mostly to those who retire from the Lord's Supper at the celebration of the Holy Communion. Dr. Adams is master of a style of writing singularly calm, precise, and polished, and many sweet and holy reflections are expressed with great beauty and power. We have been particularly impressed with the fertility and aptness of his quotations from Scripture. We are sorry to be obliged to add, that there is not a Discourse which is not disfigured by the introduction of views of theology which are to us, as he states them, unspeakably revolting.

*The Heathen Religion in its Popular and Symbolical Development.*

By REV. JOSEPH B. GROSS. Boston: John P. Jewett & Co. 1856.

It is the opinion of this author that the theology of heathenism has been "misrepresented, distorted, caricatured," and "the present age should learn to recognize in the hoary past at least a little of that common sense of which it boasts with as much complacency as if the prerogative of reason was the birthright only of modern times." Accordingly, he endeavors to show that the mythology of the ancients necessarily arose from their point of view, and that its successive evolutions from age to age followed some law of progressive development. He deserves much credit for seizing hold of a view not often entertained, but which one would gladly see established, as it may shed light over a dark page in the history of man. Great industry is evinced in the collection of the historical facts in this volume, which in due time may be turned to a better philosophical account.

---

*Six Sermons.* By GEORGE F. SIMMONS. Boston: James Munroe & Co. 1856.

THESE Sermons were selected for publication by the author in the first days of his last sickness. The titles are, *The Omnipresence of God, The Word made Flesh, The Holy Spirit, Pure Religion and Undeified, Christ in the Storm, Humility*. We have read them with the same awe and tenderness of feeling with which we should listen to the dying words of this gifted man. They are full of thought, chastely and strongly expressed. More than ever have we had our sorrow touched at the thought of the loss of such a sincere and truth-loving soul; of one whose mind, as evinced by this beautiful volume, was making the most rapid advances in clearness and strength. The Sermon on the *Word made Flesh* is remarkable for the simplicity and directness with which it unfolds the central thought of the *proem* of St. John's Gospel, apart from any cumbersome apparatus of historical criticism.

*Statement of Reasons for not believing the Doctrine of Trinitarians.* Boston : American Unitarian Association. 1856.

THIS is the book on the subject of the alleged Deity of Christ. A more exhaustive and conclusive argument, it seems to us, was never framed. The work has for a long time been out of print. Professor Norton left copious manuscript notes to be interwoven in a new edition, and these, with others, have been added, under the laborious and critical care of Mr. Ezra Abbot, — one of the literary executors of Mr. Norton. Scholars will find that Mr. Abbot has given to this work the fruit of diligent research and great learning, and has thus been enabled to correct singular mistakes which have impaired the trustworthiness of many distinguished names. A brief but just and most appreciative Memoir of Professor Norton, by Rev. William Newell, D. D., his pastor, is prefixed to the volume. This book is the third volume in the series of the Association called *The Theological Library*. That series now includes the following works : *Channing's Select Works* ; *Wilson's Unitarian Principles confirmed by Trinitarian Testimonies* ; *Norton's Statement of Reasons*. The reproduction of such a standard work as this of Professor Norton, in the substantial and fair form in which it now appears, is one of the best fruits of the Book-Fund, and we shall look with pleasure to an increase of works which defend a clear, outspoken, and positive Unitarian theology.

---

*Conversation ; Its Faults and its Graces.* Compiled by ANDREW P. PEABODY. Boston : James Munroe & Co. 1856.

THIS useful little volume consists of four parts : — 1. An Address on Conversation, delivered by Dr. Peabody before a Young Ladies' School in Newburyport ; 2. A Lecture on Conversation, delivered in Reading, England, by Francis Trench ; 3. A Word to the Wise on Inaccuracies in Speech, by Parry Gwynne ; 4. Selections from two little English Books on Common Blunders in Speaking and Writing. It was an excellent thought to unite these separate tracts in one book, which will make a valuable addition to every young person's library.

*Recent Speeches and Addresses.* By CHARLES SUMNER. Boston : Ticknor and Fields. 1856.

TWENTY-FOUR of Mr. Sumner's political and philanthropic addresses are here brought together, all of them delivered since he entered the United States Senate. This fair volume will be greatly prized by the wide circle of admirers of his glowing eloquence.

---

*The Angel in the House. The Betrothal.* Boston : Ticknor and Fields. 1856.

THIS publishing firm have here quite surpassed their own high standard of excellence in issuing beautiful volumes of poetry. The story of a poet's courtship, told in quaint rhymes, is printed in an antiquated type. And a right pleasant story it is, in a series of poetical pictures, wrought out in a tender and thoughtful spirit, and full of lessons of a gentle wisdom. It is announced that the "*Espousal*," a second volume, giving an account of the advent of the Angel in the House, will soon follow, — as indeed, according to human experience, it should.

---

*Buds for the Bridal Wreath.* Boston : Crosby, Nichols, & Co. 1856.

It is designed as a present to a new married couple. It is prepared by a most devoted and faithful pastor. The subjects are, *Marriage, Home, Love, Discipline, Heaven*. The publishers have given it an external finish befitting its intended use. We could have wished that its topics had been less vague, and its language more simple. How many young people will understand the meaning of the following sentence : Marriage "is not the intimacy of juxtaposition, or the adhesion of osculant attraction" ?

---

*The American Almanac and Repository of Useful Knowledge. For the Year 1856.* Boston : Crosby, Nichols, & Co.

If this well-known work was good only for 1856, we should feel that the present is rather a late day for its purchase. But as it is full of useful information, mostly of a permanent value, it is not yet too late to commend it to notice.

WE have received several noticeable works of fiction. Among these are *Wolfsden* (Boston: Phillips, Sampson, & Co.) The tale, the scene of which is laid in Maine, gives a salient picture of rural life in New England, with an account of the people of the place, its labors and sports, its party feelings on the subjects of temperance, revivals, sectarianism, its sham minister, its earnest life, which evolves sound and healthy views of religion amid conflicting creeds and hypocritical professions. There is wit in the book, and some keen satire upon the follies of the times. The work has the appearance of being thrown off at a dash, but gives proof of ability for something better. From the same publishers we have *Edith Hale, a Village Story*, — another picture of New England life, relating mostly to clerical matters, the settling of a minister, his wife, parish difficulties, neighboring clergymen, &c. With something of an effort to give the work the air of a religious novel, it yet fails of a good religious effect, because its representatives of religion are such vulgar people.

Of children's books quite a number have been laid on our table. John P. Jewett & Co. have published *Sabbath Talks with Little Children about Jesus*, which we commend as an excellent book. From Ticknor and Fields we have received *Forest Tragedy and Other Tales*, by GRACE GREENWOOD. Every work by this authoress is eagerly sought, and young readers will find the five stories in this volume not falling behind her other publications. From the same publishers we have *The Bush Boys*, by CAPTAIN MAYNE REED. *With twelve Illustrations*. It will be a great favorite in all home circles. Under the title of *Sunbeam Stories*, James Munroe & Co. have published a beautiful illustrated volume, containing the choice stories known as *A Trap to catch a Sunbeam*, "*Only*," *Old Jolliffe*, *The Cloud with the Silver Lining*, &c. It makes a beautiful gift-book for the young.

The American Unitarian Association has just published the tenth thousand of *Channing's Thoughts*. This is the little gem which has found so many readers. The present edition appears on better paper and in much more beautiful style than any of its predecessors. Of this work Miss Dix, the philanthropist, has circulated several hundred copies. It contains a large number of

Channing's most characteristic thoughts on a wide variety of subjects, and is furnished at wholesale at the low price of fifteen cents.

---

PAMPHLETS. — *The Address at the Celebration of the Two Hundredth Anniversary of the Incorporation of Billerica*, by REV. JOSEPH RICHARDSON of Hingham, contains an interesting sketch of the history of that town, given in a spirit of reverence for the character of the early settlers, of love for the institutions of our country, and of gratitude for our civil and religious liberty. The Poem pronounced on the same occasion was doubtless received with favor, as a specimen of home manufacture. — Dr. Brigg's Sermon at the Ordination of Mr. Alfred Porter Putnam, on *The Unchanging Christian Message*, is one of the most clear, pointed, searching, and quickening discourses we have read for a long time, and gave deep interest and solemnity to an occasion that will long be remembered. — His Honor, Elisha Huntington, M. D., late Lieutenant-Governor of the Commonwealth, and present Mayor of the city of Lowell, has kindly sent us a copy of *An Address on the Life, Character, and Writings of Elisha Bartlett, M. D.*, which portrays with delicate and appreciative discrimination the features of a singularly attractive character, and proves that the hand which carries with such steadiness the sword of the magistrate can also wield with grace the pen of the author. — *The Christian Mother* is the title of an Address at the funeral of Miss Susanna Champney, by Rev. Frederic A. Whitney of Brighton, which, besides a graceful notice of a mother in Israel, contains the results of laborious genealogical investigation. — Rev. Dr. Willard of Deerfield has published *An Affectionate Remonstrance against a frequent Abuse of the Pulpit and Religious Press*, occasioned by some gross misrepresentations of the spirit and character of the Unitarians of Deerfield. It is a timely and most persuasive plea, from a venerable and honored patriarch, for more candor, charity, and brotherly love. — At the Dedication of a new Meeting-house in South Groton, its minister, Rev. David Fosdick, Jr., preached a Sermon, entitled *Sect is Sin*, which has since been published, and which leaves us to regret that we do not more frequently hear from a writer of so much learning and power. — Rev. Horatio Wood, of Lowell, has recently published



*The Eleventh Annual Report of the Minister at Large in Lowell*, giving proof, like all its ten able predecessors, of the great industry, humane spirit, and thoughtful wisdom which he brings to a service in which he has justly acquired an honorable distinction. — Rev. Mr. Bartol's Sermon on *Snow and Vapor* is very characteristic of the author. "As David elevated this creature of the snow into his choir of the divine praise, and made it worship, I may try to make it preach"; and preach it does, eloquently, of the Divine Power, of God's Goodness, of Beauty and Utility, of Purity, of Charity; for these are the successive heads of a brief but suggestive Sermon. — Rev. Mr. Mumford, of Detroit, has recently published two chaste and thoughtful Sermons, one entitled, *No Man cared for my Soul*, the other, *Every Man shall bear his own Burden*. In their direct, affectionate, and persuasive spirit, they point to the causes which have made his ministry one of the most successful in the Western churches. — Rev. Liberty Billings of Quincy, Illinois, gave a sensible and well-written Address on the *Relations between Thought and Labor*, at the *Annual Fair of the Adams County Agricultural Society*, in Illinois. — *The Charities of Boston* are considered "as a panorama, moving on in the pathetic procession of its angelic ministries," in an *Address delivered on the Twentieth Anniversary of the Warren Street Chapel*, by REV. WILLIAM R. ALGER, who finds these three characteristic principles presiding over the Chapel: first, Prevention is better than Reformation; second, the Sense of the Beautiful is to be religiously educated; third, Religion should be robed with Cheerfulness. — *The Catalogue for 1856 of the Theological Seminary in Andover* shows that the Faculty consists of seven Professors, and that there are 6 Resident Licentiates, 29 in the Senior Class, 34 in the Middle Class, and 34 in the Junior Class, — making a total of 103. — *The Annual Report of the Society for Propagating the Gospel Among the North American Indians and Others*, prepared by its Secretary, Rev. Dr. Lothrop, contains an elaborate and interesting history of our oldest missionary institution, drawn up at the request of the Society. It makes a book of 135 pages, and carefully marks the progress and beneficent results of a charity which for seventy years has been administered by men most highly honored in church and state.

## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

ON Wednesday, December 19, 1855, Mr. Alfred Porter Putnam was ordained pastor of the Mt. Pleasant Unitarian Church in Roxbury. Sermon by Rev. Dr. Briggs of Salem.

---

DECEMBER 23. — The Second Missionary Conference of the American Unitarian Association was held in the Hollis Street Church. The devotional exercises were conducted by Rev. Rufus Ellis, and addresses were made by Rev. Messrs. Miles, Alger, and Peabody of Portsmouth, N. H.

---

ON Tuesday, December 25, the new church erected for the use of the Society of Rev. Dr. Bellows in New York was solemnly dedicated to God, under the name of "Church of all Souls." Sermon by Rev. Dr. Bellows.

---

ON Wednesday, January 16, Rev. John Jay Putnam was installed pastor of the First Congregational Society in Bridgewater, Mass. Sermon by Professor Huntington of Harvard College.

---

JANUARY 20. — Services were first held in a hall, in that part of West Cambridge which it is proposed to call Belmont, with a view to the formation of a new Unitarian church in that place. Sermons were preached by the Secretary of the American Unitarian Association.

---

JANUARY 23. — The new and beautiful house of worship erected by the Lee Street Society in Cambridgeport, in place of one lately destroyed by fire, was this day dedicated. Sermon by the pastor of the Society, Rev. Mr. Harrington.

---

JANUARY 27. — The Third Missionary Conference of the American Unitarian Association was held this evening in the church of Rev. Mr. Fuller in Boston. Rev. Mr. Cudworth of East Boston conducted the devotional exercises, and addresses were made by Rev. Messrs. Lothrop, Miles, Corder, and Hyer, and by Hon. G. W. Warren.

**FEBRUARY 5.**—A new chapel, erected by members of the Society of Rev. George E. Ellis in Charlestown, for the use of the Ministry at Large in that city, under the care of Rev. Oliver C. Everett, was dedicated to its sacred uses. Sermon by Rev. Mr. Everett.

---

**FEBRUARY 14.**—Rev. William H. Knapp was installed pastor of the First Congregational Society in Sterling. Sermon by Rev. Mr. Hale of Worcester.

---

**FEBRUARY 28.**—The Channing Church at Newton Corner, a new edifice lately erected in that pleasant and flourishing suburban village, was dedicated to the uses of public worship. Sermon by the pastor of the Society, Rev. J. C. Smith.

---

**OBITUARY.**—During the last three months death has removed from the scenes of earth many friends of our cause, decided and well-known Unitarian Christians, honored for the positions of usefulness to which they had attained, and for eminent qualities which they had displayed. Among these we may name Nicholas Dean, Esq., of New York, a gentleman of great public spirit, one of the leading members of Rev. Dr. Bellows's Society, whose departure at the time of the dedication of the Church of All Souls cast a sad interest upon that service. — Cyrus Alger, Esq., of South Boston, was a gentleman of much wealth, and had long been a steadfast supporter of Liberal Christianity. — Hon. Benjamin Seaver, who died February 14th, aged 60, was twice elected Mayor of the city of Boston, for a long series of years was Deacon of the Rev. Dr. Barrett's church in Boston, and by the wide circle who knew him was greatly honored for his integrity, urbanity, and high Christian character. — John Hamlin, Esq., was well known in Providence, and respected for his pure, consistent, Christian life. He was an active member of Dr. Hall's church, which he joined when a young man, and of which he was an officer for more than a quarter of a century. His sudden death, February 9th, in the 68th year of his age, will long be mourned. — Thaddeus William Harris, M. D., Librarian of Harvard University, and highly distinguished in some walks of science, was from early education and personal conviction a Unitarian Christian.

The son of the late Dr. Harris of Dorchester, he was educated for the medical profession ; but for nearly a quarter of a century he discharged with care and courtesy the duties of College Librarian, where he was well known to the graduates of that institution. — We learn from recent English papers that Mr. Lawrence, of London, one of the Aldermen of that city, has lately died. He was a worshipper at the Essex St. Chapel, of which our honored brother, Rev. Thomas Madge, is pastor. For many years he had been a decided and consistent Unitarian Christian, and adorned his eminent position in life by a career of disinterested and energetic usefulness.

---

**PERSONAL.** — Several clergymen are now cut off from their parochial duties by reason of illness. Rev. Dr. Peabody of King's Chapel, Boston, has gone to Florida, to pass the trying months of spring. Rev. Mr. Frost of Concord, Mass., has also been obliged to relinquish his charge for a season, and to seek the relief sometimes afforded by a milder climate. Rev. Mr. Tebbets, of the First Church in Lowell, has been able to preach only a very few times since his ordination last September. His illness, however, has been of a kind to cast no cloud of doubt over his prospects of future health and strength, and we are glad to know that he expects soon to enter upon labors which he has hardly yet begun at all. Rev. Mr. Huntoon, of Marblehead, has been long disabled by failure of health, and the Society to which he has ministered is seeking another pastor. Rev. Dr. Hill, of Worcester, and Rev. Mr. Waterston, of Boston, with their families, are to pass the coming season in a tour through Europe.

---

**CLAIMING A WAIF.** — In the Year-Book lately published by the Association, we wrote a little anecdote, which we called *Amos Lawrence's Pocket-Book*. We have since seen it copied into scores of papers, without any allusion to the source from which it was taken. Some journals have spoken of it as a story going the rounds of the papers without any indorsement for its genuineness, implying that its correctness may be called in question ; and in this way even our brother of the New York Christian Inquirer spoke of it, thus humbling our hope that our pages were at least

glanced at by our friends. We have just seen the anecdote in the columns of a London paper, which attributes it to some other journal than that in which it first appeared. We should not have referred to this at all, had we not wished to add a word in regard to the truth of the anecdote itself. The fact occurred just as we described it. We were cognizant of it at the time, and before printing it we repeated it in the hearing of Father Taylor, who said that we told it correctly.

---

WE have lately seen two little works which have greatly interested us. One is a copy of one of a series of Doctrinal Tracts, now being issued by Rev. Mr. Dall in Calcutta, and printed in that city; the other is a Liturgy, prepared by him for the use of his Society there, and also printed in Calcutta. These are small publications, and contain nothing new; yet we have read them with lively satisfaction, because they are witnesses and palpable tokens of the good work which the Association through him is there carrying on.

---

A WRITER in the London Inquirer of February 16, 1856, gives a full description of the present operations of the American Unitarian Association, its missions, its book publications, the number of volumes published, the spirit and aim of its plans. In its closing paragraph, it says that in the United States "the disruption of old ecclesiastical organizations, the questions started for discussion by leading minds in various communions, the free, inquiring spirit of the age, the generous and liberal tone of our highest secular literature, are all working in favor of our views of Christianity."

---

SOME religious newspapers have had, week after week, the most dolorous complaints and dismal forebodings in relation to the recent relinquishment of *Evening Prayers* in Harvard University. Something has at length been found wherewith to handle the College with severity, and hope of successful agitation. It is true, the Institution was outwardly never more prosperous; but it has no fear of God before its eyes, and has giving up evening prayers. A more laborious and distinguished corps of teachers

never honored its Faculties; but it has set a heaven-defying example in giving up evening prayers. The public examinations never afforded evidence of better scholarship; but what is the worth of that scholarship which is godless, and has not the College given up evening prayers? Much pains have been taken to secure the most acceptable and impressive religious instruction, in the appointment to the Plummer Professorship of a gentleman of rare and universally acknowledged qualifications for that office; but is not an offset to all this found in the awful fact of giving up evening prayers? The causes to which this change have been ascribed constitute a notable illustration of the *crescit eundo*. The young men do not like the restraints of an evening service; they are restive and unruly; the devotions cannot be continued with decency; the College has succumbed and "abdicated the government into the hands of the students." Persistent misrepresentations on this point have called forth a timely and well expressed rebuke from the Rev. Dr. Blagden of Boston, in the Puritan Recorder of March 6, who says that he knows of nothing which "indicates that the students at Harvard University are any less attentive and reverential during prayers than those of any other College, Trinitarian or otherwise"; that just such a change as that made at Cambridge is strongly recommended by officers of other Colleges, "Calvinistic in their theology," who will soon, he believes, follow this example, and that it is his "personal belief that both the Faculty and the Overseers have acted for the best religious interests of the College." That this result may follow the editors of the papers referred to will, we doubt not, unite with us in wishing.

---

DURING the last quarter, a number of clergymen have been made life-members of the American Unitarian Association, for the most part by contributions from the ladies of their parishes. Among these we may name Rev. John F. W. Ware of Cambridgeport, Rev. Charles B. Thomas of Chelsea, Rev. Alfred P. Putnam of Roxbury, and Rev. Adams Ayer of Charlestown, N. H. Beside these, there have been made five lay life-members. We hope to record many other examples of this kind.

## ACKNOWLEDGMENTS.

In the months of December, January, and February, the following sums have been received : —

Dec.	3.	Rev. Mr. White's Society, Keene, N. H.	\$ 60.21
"	6.	Quarterly Journals, . . . . .	2.00
"	7.	Sale of books and Quarterly Journals, . . . . .	68.90
"	10.	Quarterly Journals, . . . . .	30.00
"	"	Rev. Mr. Chaffee's Society, Billerica, . . . . .	12.00
"	12.	From a member of Church Green Society, Boston, . . . . .	100.00
"	15.	Mrs. Henry Hatch, Life-Member, . . . . .	30.00
"	"	Sale of books at office, . . . . .	65.08
"	"	Quarterly Journals, . . . . .	2.00
"	"	A widow's mite for church in Kansas, . . . . .	.25
"	"	Rev. Mr. Smith's Society in Leominster, . . . . .	54.38
"	18.	A lady for church in Kansas, through Deacon Grant, . . . . .	23.00
"	"	Sale of books and Quarterly Journals, . . . . .	56.50
"	"	Rev. Mr. Bridge's Society, Dublin, N. H., . . . . .	8.00
"	21.	Sale of books and Quarterly Journal, . . . . .	2.00
"	24.	" " by Rev. S. J. May, . . . . .	12.00
"	26.	Quarterly Journal, Brunswick, Me., . . . . .	14.00
"	27.	Rev. Mr. Fuller's Society, Barre, . . . . .	13.00
"	31.	Sale of books, . . . . .	1.50
"	"	Quarterly Journals, . . . . .	31.34
Jan.	4.	Rev. Mr. Lothrop's Society, Calais, Me., . . . . .	13.00
"	"	Sale of books, . . . . .	2.90
"	"	Quarterly Journals, . . . . .	3.00
"	7.	" " . . . . .	8.00
"	"	Sale of books, . . . . .	98.40
"	9.	Ladies of Chelsea, to make Rev. C. B. Thomas Life-Member, . . . . .	30.00
"	10.	A lady in Burlington, Vt., for Book-Fund, . . . . .	3.00
"	"	From Rev. Mr. Young's Society, Burlington, Vt., . . . . .	33.00

Jan. 11.	Quarterly Journal,	\$ 1.00
" "	Sale of books,	3.35
" 12.	" "	2.50
" "	From G. M. Allen, Esq., Scituate,	10.00
" 15.	Quarterly Journal,	1.00
" 16.	Rev. Mr. Hill's Society, Waltham,	100.00
" "	Miss Elizabeth Joy, Life-Member,	30.00
" 16.	Sale of books by Whittemore, Niles, and Hall,	3.38
" "	From J. P. Jewett & Co., advertising,	4.38
" "	A lady for Book-Fund,	1.00
" "	A lady for Missions,	1.00
" 17.	Sale of books,	4.27
" "	Quarterly Journal,	1.00
" "	Books sold by Phillips, Sampson, & Co.,	54.29
" 18.	Quarterly Journals,	4.00
" "	Sale of books,	2.61
" 19.	Quarterly Journals,	10.00
" "	Sale of books in Illinois,	20.00
" "	Rev. Mr. Cudworth's Society, East Boston,	35.00
" "	Sale of books,	30.01
" "	Quarterly Journals,	18.00
" 21.	Sale of books,	15.42
" 22.	" " Montreal, Canada,	80.54
" 23.	" " Worcester,	50.00
" "	" " at office,	2.00
" "	Quarterly Journals,	3.00
" 28.	" " "	18.00
" "	Sale of books,	5.91
" "	Children in Rev. Mr. Forman's Society in Sand- wich, for Missions,	1.40
" 29.	Sale of books,	12.60
" "	Rev. Mr. Coolidge's Society, Boston,	347.00
" "	Rev. Dr. Farley's Society, Brooklyn, N. Y.,	
" "	for Book-Fund,	1,000.00
" "	Quarterly Journal,	1.00
" "	Books sold by Ticknor and Fields,	11.10
" 31.	Sale of books,	1.50



Jan. 31.	For Book-Fund from a Friend, . . . . .	\$2.00
" "	Quarterly Journal, . . . . .	1.00
" "	Sale of Books by Rev. Moors, Deerfield, . . . . .	12.00
Feb. 1.	Books sold in Belfast, Me., . . . . .	9.00
" 2.	" \ " by Rev. J. Caldwell, . . . . .	10.00
" "	Quarterly Journals, . . . . .	2.00
" 4.	Members of Rev. Mr. Ware's Society, to make him a Life-Member, . . . . .	30.00
Feb. 5.	Books sold by Rev. S. J. May, . . . . .	30.00
" "	Ladies in Church Green Society, . . . . .	50.00
" "	Quarterly Journal, . . . . .	1.00
" 6.	Sale of books, . . . . .	1.00
" 7.	" " in Charlestown, N. H., . . . . .	9.30
" "	" " at office, . . . . .	2.82
" 9.	" " in Berlin Heights, Ohio, . . . . .	5.00
" 11.	" " at office, . . . . .	39.89
" 12.	Quarterly Journals, . . . . .	12.00
" "	Rev. Dr. Allen's Society, Northborough, . . . . .	40.00
" "	Sale of books, . . . . .	2.50
" "	A lady in New York, . . . . .	5.00
" 14.	Quarterly Journal, . . . . .	1.00
" "	James Longley, Boston, . . . . .	5.00
" "	From Missionary Association in First Congre- gational Society in Templeton, . . . . .	67.00
" "	Friend in Templeton, for Book-Fund, . . . . .	33.00
" 16.	Books sold in St. Louis, Mo., . . . . .	20.00
" 18.	From Rev. Mr. Shippen's Society, Chicago, Illinois, . . . . .	116.50
" "	From members of Rev. A. P. Putnam's Society, Mt. Pleasant, Roxbury, to make him Life- Member, . . . . .	30.00
" 20.	Quarterly Journals, . . . . .	15.00
" 21.	Books sold by Crosby, Nichols, & Co., . . . . .	561.41
" "	" " at office, . . . . .	1.50
" 22.	From J. Lee Bliss, Esq., for Book-Fund, . . . . .	50.00
" 23.	A friend in Central New York, . . . . .	10.00
" "	Sale of books, . . . . .	4.30

Feb. 23.	From Rev. Mr. Robinson's Society, Peterboro',	
	N. H., . . . . .	\$ 55.00
" "	Sale of books at office, . . . . .	25.12
" "	Rev. Mr. Bush's Society, Brattleboro', Vt., .	32.25
" 27.	From Rev. Dr. Robbin's Society, Boston,	1,166.87
" "	" Female Auxiliary Society, Marblehead,	25.00
" 28.	Sale of books in New Orleans, La., . . .	53.73
" "	" " " Ohio, . . . . .	150.00

# Works Recently Published by **LITTLE, BROWN, & CO.,**

**Law and Foreign Booksellers, 113 Washington Street,  
BOSTON.**

**THE BRITISH POETS.** A Complete Collection, from Chaucer to Wordsworth. Edited by PROFESSOR CHILD of Harvard University.

This series of British Poets has secured the unqualified commendation of the press and the public, in all parts of the country, and has been everywhere received with a favor far exceeding what was anticipated, so that the success of the undertaking is established beyond all question. This edition is universally acknowledged to be the best ever issued, both in point of editorship and mechanical execution.

The works of each Poet are sold separately at the rate of 75 cents a volume. The following poets, forming 64 volumes, have already appeared.

Akenside, Beattie, Butler (2 vols.), Campbell, Churchill (3 vols.), Coleridge (3 vols.), Collins, Cowper (3 vols.), Donne, Dryden (5 vols.), Falconer, Gay (2 vols.), Goldsmith, Gray, Herbert, Herrick (2 vols.), Hood (2 vols.), Keats, Milton (3 vols.), Parnell and Tickell, Pope (3 vols.), Prior (2 vols.), Shelley (3 vols.), Spenser (5 vols.), Surrey, Swift (3 vols.), Thomson, Vaughan (2 vols.), Watts, Kirke White, Wordsworth (7 vols.), Wyatt, Young (2 vols.).

The remainder of the series will be published as fast as the volumes can be prepared.

Byron, Moore, Shakespeare, Marvell, Skelton, Montgomery, Chatterton, and Chaucer, are already in press.

## NOTICES OF THE PRESS.

"We cannot speak too highly in praise of this edition — the only one that deserves the name of 'complete' — of the British Poets." — *Boston Daily Advertiser*.

"We really know nothing more worthy of the cordial support of the American public than the Boston edition of the English Poets." — *New York Times*.

"A fairer printed, a more tasteful, or more valuable, set of books cannot be placed in any library." — *New York Courier and Inquirer*.

"The best, the most permanently valuable, the most convenient, and the cheapest edition of the standard poetical literature of Great Britain ever published." — *Home Journal*.

"We regard it as the most beautiful and convenient library-edition of the British Poets yet published." — *Philadelphia Evening Bulletin*.

"We do not know any other edition of the English Poets which combines so much excellence." — *Bibliotheca Sacra*.

**A REPRINT OF CHALMERS'S CELEBRATED EDITION** of the **BRITISH ESSAYISTS**, in 38 volumes. Comprising the *Tatler*, *Spectator*, *Guardian*, *Rambler*, *Adventurer*, *World*, *Connoisseur*, *Idler*, *Mirror*, *Lounger*, *Observer*, and *Looker-On*; with an Index, and valuable Historical and Biographical Prefaces.

The volumes will be the exact size and style of Little, Brown, & Co.'s popular edition of the **BRITISH POETS**, and sold at the same price, 75 cents per volume.

The first twelve volumes, comprising the *TATLER* and *SPECTATOR*, are now ready.

**CONTRIBUTIONS TO THE NATURAL HISTORY OF THE UNITED STATES.** By LOUIS AGASSIZ. 10 vols. 4to. Price, \$12.00 per vol.

Each volume will be complete in itself, and will contain about 300 pages, and at least 20 plates; one volume a year, payable on delivery. The rate of subscription, therefore, is only \$12.00 a year.

Persons who wish to subscribe are requested to send their names by mail to the publishers.

THE

# QUARTERLY JOURNAL.

---

VOL. III : BOSTON, JULY 1, 1856. No. 4.

---

## THE BOSTON FRATERNITY OF CHURCHES.

---

[The following is an Address delivered by Rev. Dr. Lothrop of Boston, at the Anniversary of the Boston Fraternity of Churches, April 27, 1856. It is published here, as it gathers up an interesting portion of the history of the American Unitarian Association.]

---

THE association called the Benevolent Fraternity of Churches, in whose behalf I am to speak to you this evening, has passed its majority: it is twenty-two years old. The ministry at large, for the better charge and the more successful prosecution of which this Fraternity of Churches was instituted, has reached a mature manhood: that ministry is thirty-one years old. It has survived its generation; it has become a fixed fact. As an institution, a movement in behalf of the poor of our city, designed to promote first their moral and spiritual good, and interested in the improvement of their physical condition only so far as that improvement may be necessary as a means, or may follow

as a result of their moral regeneration, — as such an institution and movement, it now claims a right to exist, and to have something to do in the world. It bases itself upon its necessity and its usefulness; and claims to have been wise and Christian in the means it has adopted to meet this necessity, — in the efforts it has made to attain to this usefulness, and accomplish its benevolent ends. Or if, in its modesty, it does not make and urge this claim in its own reports, I propose to make it in its behalf this evening, and shall endeavor to sustain it in what I shall offer to your consideration.

That we may understand the whole ground, and learn the present position of this ministry and our duties toward it, it may be well for us first to glance at the past, and review briefly the origin and progress of the ministry at large. Such a review may be an incentive to the living, while it is at the same time a simple act of justice to the dead. Thirty years is a period worthy of retrospection, and, if carefully studied, cannot fail to impart wise and wholesome instruction. I shall aim not to be too minute, but to present the essential facts connected with the history of the ministry at large, and the general principles which those facts embody, illustrate, or enforce.

It is seldom that any new social movement, any peculiar moral enterprise, owes its origin exclusively to one mind. This is true of discoveries in science, of inventions in art, of revolutions in government, and in general of the whole action of man in all his capacities and relations. The ocean wave that breaks upon the shore, that attracts attention by the beauty, the grandeur of its motions, and by the marks it leaves upon the dry and unwatered sands, is not there simply through its own inherent force: it is the ground-swell from below, it is a movement deep down in the mighty mass of

waters, that has heaved up and made prominent that advancing wave, and sent it forward to break with refreshing influences upon the shore. So it is in the great ocean of intellectual and moral life. The men of mark here, the individuals who have associated their names with some great revolution in thought, some splendid discovery in science, some new form of moral action and effort, are not so much the leaders as the exponents of their age. Their prominence is not all from a native and self-originating force. They are lifted up by the leaven working in the whole mass. Influences from without as well as from within have acted upon them. Tendencies of the public mind and heart in particular directions had previously manifested themselves. Strivings and strugglings of human thought and feeling had preceded them. A general preparation had been going on in the intellectual and moral life of the community, and then, when the fulness of the time has come, these individuals are raised up, they start forward, not so much to originate as to embody, to give expression, a definite form and action, to dim conceptions, vague thoughts, and yearnings that have been floating in many minds and hearts. The origin of the ministry at large is in harmony with this fact or principle, which finds its illustration in all the records of science and art, in the history of all great movements, whether in a civil, social, or religious direction. Before 1826, and for several years previous, the ideas and feelings which then found their highest expression, their first practical form and strongest embodiment, in Dr. Tuckerman, had been floating in men's minds, and vaguely stirring their hearts. Occasionally in the public journals, but oftener in the private gatherings of wise and reflecting men for social conference on the religious condition and wants of the community, these ideas and feelings found vague utterance. It was beginning to be

felt that the poor, the ignorant, the exposed, the vicious, as they had the most need, had therefore the first and strongest claim to sympathy and effort. It was beginning to be felt, that our churches were not overflowing fountains, but reservoirs, holding good, pure, living water, but without vent, with no channels through which to flow forth and irrigate and fertilize the surrounding desolation; that they did little or nothing except to the immediate companies of worshippers that Sunday after Sunday gathered within them. It was beginning to be felt, that without the pale of these churches there were multitudes who received no direct benefit from them, multitudes upon whom society exerted no direct influence of an elevating kind, who were without the protection of those moral defences and safeguards which public moral opinion and custom rear around the rich, the educated, and refined, while at the same time they were not reached by any existing administration of the Gospel. Christianity entered into no direct communication with them; its truths were not urged upon their thoughts, its appeals were not brought to their hearts, its quickening power was not implanted in their souls. They were sinners, but none came to call them to repentance; they were morally sick, but no hand brought a healing prescription from the Physician of Souls. They were in prison, — the prison of ignorance, moral debasement, solitary, un comforted sorrow, — and none visited them; no voice of sympathy, of instruction, of Christian love, penetrated the gloomy recesses of their abodes or their hearts. Many were beginning to see the evil, to feel the wrong, of this; and the thought pressed upon them more and more with painful force, that the purity and moral soundness of a large and growing community could not be preserved while those who were the most exposed were the most uncared for, while those who were

in the greatest peril were left with the least support, defence, and aid, while those who needed the Gospel most were those whom the Gospel most failed to reach. It is the glory of Dr. Tuckerman that he was the *first* to give definite form, embodiment, expression, to these thoughts and feelings, thus vaguely floating in the minds of others; that he came forward either of his own accord, or at the suggestion of others, in the right way at the right time, to undertake, in the best practicable method, — a method suggested by the wisdom of the heart, which is above all wisdom of the head, — a work, which many others felt it was necessary should be done, but of which none but himself had conceived the spirit and manner in which it should be attempted, and none but himself manifested the zeal, the capacity, the power, either to undertake or to execute it.

This, I conceive, is the true explanation of the origin of our ministry at large. In saying this, I would by no means detract from the merit and the praise that belong to that truly apostolic man, Dr. Tuckerman, nor depreciate in the smallest degree his true Christian greatness; nor would I be thought to concur in the opinion, which has sometimes been expressed both here and in England, that Dr. Tuckerman was an over-estimated man. The truth is, the Christian world has not yet come up to the true Christian idea of greatness. It still attaches an undue importance to the simply intellectual, to the original in thought, or the brilliant or dazzling in material achievement. It would be absurd to speak of Dr. Tuckerman as a great man in these aspects; but I contend that he had a far higher greatness than this, — a greatness which, if it be examined philosophically as to its foundation and elements, or practically as to its results, is entitled to our highest reverence and admiration. The force and reality with which the moral feelings and obliga-



tions, the sentiments and duties, that grow out of our human relationships, — the force and reality with which these come home to the mind determine the measure of its true greatness. He is most a man whose sympathy with man, whose respect for man, is the deepest, the widest, the most unfailing, because, in order to have this sympathy, this respect, he must rise nearest to God, and, as it were, look upon human life, human nature, from God's point of view. The man who, in simplicity and faithfulness, without affectation and in truth of heart, most fully realizes in himself this spirit of humanity, of gentle, tender, respectful sympathy, with all men as his brethren, — that man must be regarded as a partaker in the highest kind of greatness, even the divine; and if he exhibit this spirit in some new, fresh form of life and application, and thus become eminent above others, in the very way that excellence is most difficult to achieve, namely, by the superior and practical force and simplicity in him of sentiments that are common to all, he must be regarded as in one sense intellectually as well as morally great, — a man of power, who leaves his mark upon the world, — upon the society in which he moves, the age in which he lives.

This was the greatness of Dr. Tuckerman. It was not given him to put forth grand and original views of religion, of God, of the soul, or to throw new light on contested doctrines, or unravel mysteries that have perplexed the world from the beginning; but it was given him to possess and exhibit an energy of feeling, a nature capable of receiving and retaining the truest and deepest moral sentiments, and of giving to these sentiments a fresh, living, practical form and application; and power to do this, power to understand and receive all moral truth, to sympathize with all moral conditions of character, — power to realize above other

men feelings and views which all men know by name, — this, after all, is true greatness of thought, greatness of mind. It implies and requires comprehensiveness, force, freedom, activity, an enlargedness and vigor of the whole intellectual nature; and the wisdom, the success, the triumphant success, with which Dr. Tuckerman brought into existence and living efficacy his theory, his idea of a ministry to the poor, establish incontestably the power both of his intellect and of his heart, and connect his memory with that which is in all cases one great evidence and test of greatness; namely, the successful accomplishment of an object at once the noblest and the most difficult to be accomplished. How far Dr. Tuckerman had first thought of it himself, how far others had thought of it or spoken of it before, cannot now be ascertained; but the first specific movement by which Dr. Tuckerman was brought to engage in the work was made by the Executive Committee of the American Unitarian Association, in a letter addressed to him in the autumn of 1826. Dr. Tuckerman had previously dissolved his connection with his parish in North Chelsea, with the purpose of entering upon some kind of missionary work. The thought of a Western mission had been to some extent entertained by him; but the letter of the Executive Committee determined his course. He at once removed to the city, and commenced visiting among the poor, taking the gauge of moral ignorance, suffering, poverty, irreligion, sin, vice, crime, in the community.

He soon found that he had extraordinary tact, talent, adaptation to this work; and while every month's experience added to his power, influence, usefulness, it unfolded also more and more the importance of the work, and the necessity of its prosecution with diligence and zeal. His first idea, and that of those interested in the

movement, was undoubtedly that of a visiting ministry simply. The plan was, by personal intercourse, by exhortations in the family, addressed to the whole household or individual members of it, to bring a reforming and regenerating influence to bear upon the conscience, — to introduce the consolations and comforts, the strength, peace, hopes, of religion into the homes and hearts of the poor, that, through religious faith, strong in the Lord and in the power of his might, they might be enabled to resist the temptations, to bear meekly the trials, of their lot, and by industry, temperance, cleanliness, which is akin to godliness, and that godliness which produces all moral virtues, lift themselves up from the moral and physical degradation into which the poor often sink, become respectable in character, if not rich and exalted in station, happy and sanctified in their lot, though that lot might be lowly, and bound to the whole community, the great commonwealth of Israel, from which they seemed to be aliens and outcasts, — bound to them by the holy tie of mutual sympathy and Christian respect and love.

But a few months' experience enlarged and improved this idea. As the range of his visits widened, as his knowledge of the condition and wants of the poor increased by daily contact with them, as the number of families and individuals with whom he became acquainted multiplied, and his influence over them grew deep and strong, it was soon felt that a central point was needed for the mission, — some spot, some place of worship, that should become to these poor families a religious home, around which their affections, hopes, purposes, associations, could gather, — where the ordinances of the Gospel could be freely offered to their observance, under circumstances in harmony with their feelings, and whence the influence of the missionary might

radiate into more numerous channels, and open the way for a better, more direct, and more beneficial personal influence.

The community had become interested in the work. It was felt to be eminently Christian in its spirit and character. There was a disposition to provide whatever means were necessary to its successful prosecution. Indeed, a few weeks after his entering upon his work in November, Dr. Tuckerman, at the suggestion of the Executive Committee of the American Unitarian Association, placed himself in intimate connection with a small and somewhat informal association of young men, who were united for purposes of religious improvement and the advancement of objects of a moral and benevolent character. Of this association the late Rev. Frederick T. Gray was a prominent and active member. These gentlemen all took a hearty interest in Dr. Tuckerman's movement, and made themselves active in carrying it forward. At their suggestion perhaps, certainly through their influence and exertions, "a small upper room" was provided in Hanover Street; and here, as early as January, 1827, — it may have been in December, 1826, — Dr. Tuckerman held evening meetings, at which the poor in the neighborhood, the ignorant, the erring, the sorrowing, the sinful, attended, and, through prayers and exhortations and religious instructions, the Gospel was offered as a balm to their wounded, an inspiring energy to their weak and tempted hearts.

But it was soon found that this did not meet the wants of the ministry. Accordingly, early in 1827, through the efforts of the young men to whom I have alluded, a small wooden building was erected, and became subsequently known — and deserves to be, as it is, gratefully remembered and honored in the annals of this ministry —

as the Friend Street Chapel. Here Dr. Tuckerman first commenced preaching, offering the free public administration of the Gospel to the poor and the destitute, — to those who, bound by no tie of practical faith or fellowship to any church, were not brought under the influence of any administration of the Gospel. The plan was successful. The chapel soon became thronged with worshippers. A divine benediction rested upon it; it became the gate of heaven, the place of the second birth to many souls, who brought forth works meet for repentance, and, passing on to their reward, are now numbered among the just made perfect, worshipping around the throne of the Lamb.

With the Friend Street Chapel as its central point, and with Dr. Tuckerman at its head as its directing spirit and energy, the ministry at large now took its place as one of the prominent Christian movements of the day, and multiplied in various ways its means and methods of operation. A sewing-school was established, and held two afternoons in the week, at which young ladies gave their time and services to instruct women and young girls of the poor in the various arts of plain sewing, that they might have the skill so needed in their condition, so well described by the poet of the poor, "to mak auld claithe appear maist as well as new." A Sunday school, Bible class, and evening lectures were established, and in these, and in such other ways as his wisdom and experience might direct, many young persons, of both sexes, offered their acceptable services to Dr. Tuckerman, became his helpers and coadjutors; and in this form the ministry at large advanced for several years. Dr. Tuckerman considered the Executive Committee of the American Unitarian Association as the body to which he was responsible, or at least as the body through which he could with most propriety communicate with that portion of

the community most interested in his labors, and addressed his reports to them. The chapel in Friend Street was owned, held in trust for the use of the ministry at large, by certain members of the association of young men of which I have spoken; but the funds for the support of the ministry, to meet its annual current expenses, were contributed and raised by the ladies of our several religious societies. Out of this fact grew the Tuckerman Circle, for so many years an efficient instrument of good. But as years passed on, — as the magnitude and importance of the work unfolded itself, — as new laborers, young, fresh, ardent, competent, offered themselves, or stood ready to enter the field, — it was felt that some wider and stronger organization was needed, — an organization that should place this ministry upon a permanent foundation, allow scope for such enlargements and changes as from time to time might be needed, and at the same time connect it directly with the sympathies, and to some extent officially with the action, of our churches.

In the autumn of 1833, or early in 1834, the idea of some union or combined action of our churches for this purpose was suggested by the Rev. Dr. Gannett, of Federal Street Church; and to him, to his wisdom, zeal, and devoted perseverance, — to him more than to any other one individual, are we indebted for the formation of the Benevolent Fraternity of Churches. In the suggestion of the idea, in organizing the plan, in arranging the details, in pressing it to a successful issue upon the attention of our churches, he took a more active part and exerted a more commanding influence than any other man. The plan, indeed, met with little or no opposition; the one or two churches that declined coming into it as an organization expressed a general approval of it, and have frequently been among the

largest contributors to its funds for the support of the ministry at large. The plan, the thought, — that of a central body, formed by a delegation from our several churches or societies, which should be intrusted with the management and prosecution of the ministry at large, and which, annually dissolved, or changed by a fresh election in the churches, should be kept in constant sympathy with its constituents, — this thought was a most happy one ; and experience in the practical working of the plan for more than twenty years has confirmed its wisdom and its usefulness, — shown that it is neither wanting in strength and efficiency as regards its specific purposes, nor dangerous as a power that might interfere with the perfect liberty and independence of the individual churches forming it. The fact that no change has been made in the original organization, save the slight one consequent upon its becoming a corporate institution, is sufficient evidence of the wisdom and care with which it was originally made.

The Benevolent Fraternity of Churches was instituted in July, 1834, and was incorporated in 1842. Immediately upon its organization, the ministry at large was placed under its charge, and a new impulse and a wider extension was given to its operations. Dr. Tuckerman's health had already begun to fail, and no one individual with the most robust health would have been adequate to meet the calls which this ministry was making upon his time and strength. Informally, many had been at work with him as helpers and coadjutors in various ways ; but it was necessary that he should have colleagues in the special work of the ministry, — persons properly appointed and regularly introduced into the Gospel ministry according to the forms of our Congregational churches. Accordingly, Mr. Frederick T. Gray, who from the beginning had taken

a deep interest in Dr. Tuckerman's movement and been an active co-worker in his various labors, and Mr. Charles F. Barnard, who, on the completion of his theological studies, had associated himself with Dr. Tuckerman as a visitor among the poor, were appointed by the Fraternity ministers at large, and, according to the forms of our churches, were regularly ordained and set apart to this work in the autumn of 1834. The little chapel in Friend Street had become altogether too small to accommodate the numerous families and individuals whom the ministry at large was bringing under its charge and gathering into the fold of Christ. Measures were therefore taken forthwith to secure the erection of two larger, more substantial, and more commodious chapels: one to be in Pitts Street, and to be the central point of the ministry for the northern and western portion of the city, to which Mr. Gray was to devote himself; the other in Warren Street, to serve the same purpose for the southern portion of the city, to which Mr. Barnard was to devote himself. Sums adequate to the erection of these two chapels were promptly subscribed, the personal friends of Messrs. Gray and Barnard contributing largely thereto. The Pitts Street Chapel was completed and dedicated on November 13, 1836; the property being held in trust by the same persons, and in the same way, as the Friend Street Chapel, till the latter building was sold, and the funds accruing therefrom used in removing all encumbrances upon the Pitts Street Chapel, when the latter was conveyed to the Fraternity, which had then become a corporate institution.

Before the completion of the Warren Street Chapel, or about that time, a difference of opinion arose between Rev. Mr. Barnard and the Fraternity as to the precise manner in which he should conduct his ministry. Mr. Barnard wished to devote himself exclusively to the children of the



poor, their moral improvement and religious nurture, and to have the chapel in Warren Street consecrated and used for public worship and various other services and instrumentalities specially in behalf of children. The Fraternity did not approve of such a division of labor, and feared that more evil than good might result from the separation of families, children from their parents, which would be consequent upon this plan. Dr. Tuckerman did not approve of it. The Fraternity thought that the ministry at large, as connected with the chapels, should be conducted in the same way as in our regular churches, — with services of public worship for families, adults and children in one congregation, and the children not overlooked and neglected, but cared for and nurtured, as they had been from the commencement of Dr. Tuckerman's ministry, by Sunday schools and Bible classes. As both parties stood firm in their opinion, no compromise could be effected; and as the Warren Street Chapel had been built by funds chiefly or very largely contributed by Mr. Barnard's personal friends, and was still in their or his hands, not having been conveyed to the Fraternity, Mr. Barnard withdrew from the service of the Fraternity, and under other auspices, and with the use of the Warren Street Chapel, has carried out independently for more than twenty years his own ideas of a ministry at large for children, with a usefulness and success in which the Fraternity has always heartily rejoiced.

The loss of the Warren Street Chapel, and the different character of Mr. Barnard's mission from that contemplated and desired by the Fraternity, made necessary some new arrangements in order to extend over those sections the ministry at large, conducted under the auspices of the Fraternity, in the same manner and upon the same principles as at the northern and western part of the city. The Rev. John T. Sargent,

who had for some time felt a deep interest in this work, and had often visited among the poor in connection with Dr. Tuckerman, was elected by the Fraternity, in the place of Mr. Barnard, and had appointed to him as his field of labor the southern portion of the city. Measures were immediately taken also, and prosecuted with great diligence both by the executive committee and by Mr. Sargent, which resulted in the erection of the Suffolk Street Chapel, now called the Suffolk Chapel, in Shawmut Avenue, which was dedicated in January, 1840. Two considerations led to the selection of this spot: first, the Fraternity availed themselves of a vote of the town, passed many years before, offering to convey a lot of land to the first religious society that should build a house of worship on the public lands at the South End,—and in answer to their petition, this particular lot was assigned for the purpose by the city government; and secondly, at that time there was every prospect that that portion of the city, and particularly the immediate neighborhood of that chapel, would be occupied by a very different class of population from that which has since and is now gathering there. The fine streets and open parks and squares were not then laid out, and the commodious and inviting residences that now mark that portion of the city had not then been erected. There were no clear indications that they would be: on the contrary, there seemed every probability that the neighborhood of this chapel, a sort of debatable ground between Roxbury, then growing very fast, and Boston, would be a suburb of both,—a locality where many of the poor, driven out of the heart of each of these cities, would congregate. Time has shown that this was a mistake; and it must be confessed that the Suffolk Chapel is not, and for some years has not been, in a locality most favorable for the influences and operations of the min-

istry at large. Still there is now and always has been gathered within the walls of that chapel, and reached through the ministry connected with it, a large number of one portion of the general class for which the ministry at large was designed; namely, not the most degraded poor, the all but paupers and the certainly profligate, but those who, struggling amid the temptations, trials, and hardships, may, by influences of Christian sympathy and religious instruction and an invigorating faith, be lifted up, and strengthened and preserved from becoming either paupers or profligates.

About ten years have now passed since Dr. Tuckerman commenced his solitary visits among the poor, and opened that small upper room in Hanover Street for the evening gatherings of a few for prayer and conference and instruction, and we find the ministry at large established upon a broad foundation. The interest and sympathy of our churches have gathered around it; a large body of laymen and clergymen, wise, intelligent, and faithful men, delegates from these churches, are intrusted with the management of it; and through their influence additional ministers have been appointed, and two large and commodious chapels erected, opened, and consecrated, in behalf of the poor and for their benefit, to the free public worship of God and the administration of Christian ordinances and all the instrumentalities of religious culture; and the question arises, Has this been action and growth in the right direction? Was it wise in the Fraternity to build these chapels, and to give to the ministry at large, the ministry to the poor, so much of the form and character of the ministry in our ordinary churches?

This question has often been asked and agitated. I do not propose to discuss it in all the minute details that enter into the argument. I only answer for myself, in the brief expression of my own opinion, and I say, Yes, — decidedly

and emphatically, Yes. It was wise to build these chapels ; it will be folly not to sustain them. The ministry at large would have been a failure ; it never could have been a permanent institution, or produced the permanent results it has, had it not been for these chapels as central points of its influence. The peripatetic philosophers of antiquity left no great mark of themselves upon the world. A peripatetic ministry, visiting from house to house, addressing soul after soul, with no common, central point of action, effort, and influence, would leave no great mark, would render little lasting service to the great cause of truth, of righteousness, and of piety in the world. The pulpit is the throne, the ordinances are the instrumentalities, and the church, with its associations and influences, is the power, of the Gospel ministry. If these are needed for any ministry, they are needed for a ministry at large, a ministry to the poor, as much — ay, more than for any other. The question virtually reduces itself to asking whether the church, the ordinances, public social worship, are needed at all, either for the usefulness and efficiency of the ministry or the good of the people ; and that can hardly be considered an open question to which the experience of the whole Christian world, the instincts and sympathies of the universal Christian heart, can make but one answer.

But it is said, we have our regular churches, as they are termed by way of distinction, where the great masses of the people worship ; let the poor be gathered into them ; give them not a church, place them not in a church by themselves ; let them be brought into our regular churches, and let it be the ultimate aim and result of the ministry at large to bring them in, and make them integral portions of the great common fold of Christ, in which high and low, rich and poor, worship together. To this I answer :

First, the man who gathers must, in the first instance at least, instruct. The shepherd who has searched out and found the lost sheep wandering in the wilderness, faint, famishing, must have a fold of his own hard by, where he can place it in safety, and nurture and strengthen it. If, on finding it, he sends it off straightway, while it is yet weak and languishing, to another shepherd and a distant fold, there will be a want of harmony between the sheep and the shepherd. From inexperience, want of knowledge, and other causes, there may be some neglect on the part of the new shepherd. The sheep will be ill at ease, unsatisfied, unfed, it may be. Restless and unhappy, it will escape again to the wilderness, and be lost. The minister at large to the poor must be the shepherd of his sheep; he must have his own fold, wherein they can be gathered; the sheep must hear and know his voice; and be fed, for a time at least, by the hand that has gathered them in.

I answer, secondly, that, upon the very principle upon which what we call our regular churches are constituted and attended, — that of independent, voluntary choice, — the poor have a right to this choice also, — a claim to be furnished as with a ministry, so with a church, in harmony with their conditions, feelings, wishes, where they can attend led by the same principle, accompanied by something of the same feeling of independence and a right to be there, which gathers a congregation within our regular churches. For this reason, there should be chapels for their use and service.

I answer, thirdly, that we need in our community the free church by the side of the free school. The State, through its constitution and laws, provides and supports the one; the churches, the various organized bodies of Christian believers, through their voluntary and benevolent contribu-

tions, must provide the other. Better, I had almost said, to be without the one, if not provided with the other; it is certainly dangerous to have the one and not the other; it is dangerous to develop the intellect without cultivating the heart, to sharpen reason without implanting and invigorating faith. Our free schools, our noble system of public instruction, strikes down to the very lowest strata of society. All our poor are educated. There is a marvellous degree of intellectual acumen, the result of popular education, among what we call the poorer classes of society among us. There is among these classes also a marvellous amount of thinking, reading, discussion upon the profoundest problems of human thought connected with religion and the moral government of God. To sanctify this intellectual culture, to guard against the dangers that flow from it when un-sanctified, there must be the free church by the side of the free school, near at hand, open on Sundays for public social worship, open on week-day evenings, where, by able expositions of truth, clear and rational instructions in moral duty, and all the influences that awaken the religious affections and sympathies, there may be that culture of the heart, which is the best guide and defence to a cultivated intellect, and out of which are the issues of life.

And I say lastly, that the ultimate effect, the issue at length reached, is to bring these persons where those who doubt about the expediency or wisdom or usefulness of the chapels for the ministry at large wish, namely, to bring them into the regular churches; not instantly, not immediately, not for some years perhaps, but, ultimately, they or their children are found there in the regular churches, and they never would have been found there probably but for the chapels,—the preliminary educational, moral, and religious training and influence of the chapels. It is impossible to go into the

minute details, the multitude of family or individual histories, that prove this beyond all question. If we could only turn inside out the brain, the memory of our ministers at large, and read all that is written there and known there of the history, the career, the upward course, the progress, of many of the multitudes who have come under the influence of the chapels and this ministry, the thing would be clear at once. But take only the most general statistics, which, though not given as absolutely accurate, are substantially correct. Since Pitts Street Chapel was opened, there have been in all about twelve hundred families connected with it, worshipping at it, brought under the influences of its ministry. Since Rev. Mr. Winkley has been minister at that chapel, there have been in all six hundred families connected with the chapel. The number connected with it at the present moment is three hundred ; and of these there are only about forty families that were part of his original charge, connected with the chapel when he entered upon his ministry there. What has become of these twelve hundred families? they are not all dead, broken up, destroyed. What has become of these six hundred connected with it during the ten years of Mr. Winkley's ministry, and of whom only forty were originally a portion of his "charge"? What has become of them? where are they? Go to New York, Buffalo, Detroit, Chicago, St. Louis,—go to the prairies of Illinois, the farms of Iowa, the plains of Kansas,—go to New Orleans, Texas, California,—go even to some of the regular churches at the southern and northern sections of your city, and you will find your answer. In all these places, and scattered abroad over the city and over the land, anywhere, you will find innumerable respectable individuals, prosperous, happy families, who date the regenerating influences that rescued them from a wrong career, or

gave them strength to persevere in a right one,—date these influences from the chapels connected with the ministry at large in Boston. They are now in the regular churches—in some instances, they are the very pillars and ornaments of the regular churches—in the villages, towns, cities, of their present residence. The ultimate issue, then, is what is desired,—the poor, the objects of the ministry at large, are brought in the most effectual way into the regular churches. The more this matter is studied, the more readily will the usefulness and importance of the chapels be admitted.

But further, if we return once more, for a moment, to the history of this institution, we shall see that, while the Fraternity has regarded the chapels as necessary and useful, it has never given them an undue prominence and importance,—it has never regarded them as its exclusive instrumentalities, or overlooked the fact, that a ministry at large, a ministry to the poor, must rely more upon and make more use of visiting and personal intercourse and influence, than the ministry of one of our regular or ordinary churches. It has always had, with the exception of here and there a few months, more ministers than chapels, and been constantly seeking, as it had the means, to enlarge its usefulness by other instrumentalities. When the chapels were first established, the Fraternity had three ministers,—Dr. Tuckerman, Mr. F. T. Gray, and Mr. Sargent. Dr. Tuckerman was left free for such large action, intercourse, and influence over the poor by visiting, as when he first commenced the work. In 1836 and 1837, when the failure of Dr. Tuckerman's health and strength made it necessary for him to suspend his labors for a season, the Rev. C. A. Bartol, then recently from the Divinity School at Cambridge, by the invitation of the Executive Committee of the Fraternity,



was associated with the Rev. Mr. Gray, that no interests to be promoted by this ministry might suffer, and no influence to be exerted by it outside the chapels might be neglected. The records of the Fraternity, as well as its reports and other publications of that period, afford abundant evidence alike of Mr. Bartol's usefulness and of the attention of those intrusted with the management of this charity to modes of action and influence far removed from the regular chapel services. When Mr. Bartol left this post, which he had filled with eminent ability and success, Rev. R. C. Waterston, then studying for the ministry at Cambridge, was called to succeed him. For several years Mr. Waterston was an associate and co-worker with Mr. Gray, devoting himself chiefly to efforts outside of the chapel, and but indirectly connected with its services. Subsequently, when Mr. Gray resigned the ministry at large to become pastor of Bulfinch Street Church, Mr. Waterston, on the invitation of the executive committee, became his successor; and for a brief period the Fraternity had but two missionaries or ministers in its employ, Rev. Messrs. Waterston and Sargent, with the two chapels as the central points of their labors. This period, however, was brief, as we have said; and it was never overlooked or forgotten, that there were "fields ripe for the harvest" outside the chapels, and other modes of usefulness and effort which the Fraternity ought not to neglect. The Rev. Warren Burton was soon employed as an additional minister at large. He had no connection with the chapels: his was exclusively a ministry at large, — a ministry from house to house, from street to street. His influence often brought additional worshippers to the chapels, as it did to the regular churches of various denominations in the city. Several objects were contemplated in Mr. Burton's mission. One of these objects, to

which for a season he paid special attention, was to become acquainted with the families or persons among the poor, and among those lifted somewhat above the condition that would be regarded as that of poverty, who were not connected with any religious society, nor brought under the influence of any administration of religion, learn to what denomination they considered themselves as belonging by an actual or inherited faith, and make them known to some neighboring pastor of that denomination, or, if they preferred, making them known to one of the chapel ministers, and bringing them into one of the chapel congregations.

Indeed, so strong was the feeling that there was a great work to be done by the ministry at large outside of the chapels and independently of them, that at one time, shortly after the Rev. Dr. Bigelow became minister of Pitts Street Chapel, and the Rev. Mr. Cruft succeeded Mr. Sargent in the charge of Suffolk Street Chapel, the executive committee — Mr. Burton being still engaged in their service — employed the late lamented Rev. William Ware; and thus, for two or three years, had two ministers, men of experience, wisdom, and zeal, whose sphere of action and effort was altogether apart from the chapels. Subsequently, when the Rev. Mr. Winkley entered this ministry, and assumed, some ten years ago, the charge of Pitts Street Chapel, the Rev. Dr. Bigelow became exclusively and emphatically a minister at large, and has since that time devoted himself with singular fidelity and usefulness to Christian services among the poor, through modes of effort and influence having no connection with the chapels. At this moment also, and for some time past, the Fraternity has had in its employ a fourth minister, — the Rev. Mr. Scandlin, — who holds Sunday services in a small hall in Hanover Street, but whose chief work lies in visiting from house to house, and

in those quickening influences which he may exert over the poor by personal intercourse, and friendly advice, instruction, and exhortation. In addition to these modes of operation through missionaries invested with the clerical office, and discharging in various ways clerical functions, the Fraternity has called the agency and influence of the gentler sex to aid in the accomplishment of its large and benevolent objects. Seven years ago, the executive committee appointed Mrs. Amelia Bigelow, wife of the Rev. Dr. Bigelow, to be a female missionary, leaving it very much to her own wisdom and judgment to select and determine her modes of action and effort. The various modes she has adopted, and is pursuing, are set forth in her communication to the executive committee, published in their last annual report. Let any one read that communication, and he will find abundant evidence alike of the extraordinary wisdom, tact, energy, and devotedness which Mrs. Bigelow has brought to the work, and of the immeasurable good she is effecting in her department of this noble charity. In addition to Mrs. Bigelow, the Fraternity has now in its employ two other female missionaries, Mrs. Barry and Miss Merrill, whose usefulness and efficiency are with justice highly appreciated by those who have made themselves acquainted with their labors.

I have enumerated succinctly these various operations of the Fraternity, because many persons seem still to suppose that the whole of the ministry at large, as upheld and conducted by the united action and effort of our churches, is all concentrated in the chapels; and if they happen to visit them, and find things there different from their expectations, or not in harmony with their judgments, they sometimes come to the poor conclusion, that the ministry at large is a mistake and a failure, that it has not been wisely and well

conducted. But the chapels are only a part — a very important, useful, and essential part, but still only a part — of this ministry. The Fraternity has established, and it now upholds and supports, these chapels, and therein has acted, and continues to act, wisely. To abandon them, to discontinue the services connected with them and the influences that flow from them, would be to strike off the right arm of this ministry, to stop the flow of one of its great fountains of usefulness. But the Fraternity has never neglected, and does not now neglect, other modes of action and influence. It has ever sought, and it still seeks, by various instrumentalities, and in all the ways that a Christian wisdom and love may suggest and its means allow, to benefit and bless, to instruct, elevate, sanctify, and save, for time and for eternity, the poor, the ignorant, the sinful, the otherwise neglected and exposed portion of the population of this growing city.

An outline sketch of the origin, progress, and present condition of the Fraternity, and of the ministry at large under its charge, has now been laid before you ; and in view of this history it can scarcely be necessary to urge its claims to your continued sympathy and support. Every reflecting person must admit this to be one of the noblest Christian charities of our city and of our age. It should hold a permanent place in our affections and sympathies, because the evils which it aims to meet are to a certain extent permanent in the nature of man and the constitution of human society, while the good it accomplishes is great beyond calculation, and enduring as eternity. "The poor ye have always with you," is not simply the declaration of Christ ; it is the teaching of all history, the testimony of all experience. Wherever man has been or is now found on earth, through all the various degrees of culture, from the lowest form of

savage life up to the highest point to which civilization has ever been carried, — under all forms of government and social organization, — everywhere we find the poor, everywhere does poverty mingle more or less as an element of the social life of man.

Now the prevalence of such a universal and enduring fact cannot be explained by an accidental or temporary cause. Changes of commerce, failure of employments, laws or customs affecting the relations of labor, wages, and capital, or regulating the tenure of property, civil institutions, the form or policy or legislation of governments, — these, while they may modify, cannot originate this great fact. They may touch it slightly for good or evil. They may do something to increase or diminish it here and there, at some times, in some places, but they do not of themselves create or perpetuate it. They are not its great underlying causes. These causes are primarily in the human heart. in the weakness and infirmity of human nature, in the different degrees of strength and weakness, power and passion, which come to different souls. *Ignorance* is one great cause of poverty. There are multitudes to whom the smitten rock of knowledge has never poured forth its treasures. They have never been taught how to work, and they have not that native, inherent energy by which they can teach themselves. *Imbecility* is another prolific source of poverty. Some persons have an instinctive talent for business, a mighty faculty of getting along and getting ahead in the world. Everything they touch prospers, because in some way they know how to make it prosper. Others, and multitudes of others, have not this faculty. They had good early advantages, it may be, but energy, or tact, or prudence, or judgment was wanting; that power, or combination of powers, — call it what you will, — by which men

get along and get ahead in the strife of life, was not given to them, and therefore they fall behind in this strife, and become more or less dependent upon the strength and energy of others. *Indolence*, with the improvidence that accompanies indolence, is another cause of poverty. Man is made up of opposing qualities. His nature is a chaos of conflicting emotions, passions, principles, which must be disciplined into a moral world of order, beauty, and fruitfulness. It is endowed with a spirit of enterprise and a love of effort; but opposed to this is a love of ease and indulgence. The higher principle ought to govern, and lead man on through action and effort to a constantly improving condition. In many this principle does govern, and not only govern, but tyrannize so that they wear out life in earnest, exciting, harrowing toil. But in multitudes the lower principle prevails. They cannot work, and work hard. Indolence becomes a habit. They make less and less exertion; they become more and more improvident, because more and more indolent. The last and lowest virtue that poverty sometimes leaves in the soul, pride, yields at last to indolence, and they had rather beg than work; seek a precarious subsistence from charity, rather than put forth their energies in resolute, habitual activity.

Then come the baser passions, and the vices these passions beget; and prominent among them, as a cause of poverty, is the great vice of intemperance. The extent to which intemperance is the proximate cause of poverty, is too manifest to need to be unfolded. But the source of intemperance, the hiding-place of this great power of sin, is in the heart, not in the outward occasion or opportunity; and although wise laws, stringent pledges, wholesome customs, may do something to check intemperance, yet all experience proves, that unless you touch the heart, invigorate

the conscience, plant a new power in the soul, make it strong in the Lord through faith, all your laws are but withs of tow, all your pledges but a spider's web. "Out of the heart are the issues of life," and the issues of death also. The chief causes of poverty and of the evils that flow from it are moral and spiritual. They are in the heart of man. The great means of check and prevention are moral and spiritual also. They are to be found in the application to that heart of the regenerating power of Christian truth. The ministry at large, the Fraternity of Churches, plants itself upon this great principle, and in all the ways that Christian love may suggest and Christian wisdom approve, seeks to bring the comforts and consolations of religion, the regenerating, quickening energy of the Gospel, to the hearts and consciences of the poor. In no other way can they be benefited and blessed, made strong for all the duty and trial of earth, made meek for all the glory and happiness of heaven. A charity so noble, so Christian in its means and aims, should never fail of our hearty sympathy, our cordial and unstinted support.

## THE DEMANDS OF INFIDELITY SATISFIED BY CHRISTIANITY.

---

[This is the subject of an Address to the Society of Inquiry in the Theological Seminary in Andover, delivered last July, by Samuel Harris, D.D., Professor in Bangor Theological Seminary, and printed as an article in the *Bibliotheca Sacra* for April of this year. We have been impressed with the justice and force of many of its remarks, and feel that they wrest from the hands of Infidelity some of its most effective weapons. The generous and manly tone of discussion and the breadth of view it displays cannot be unnoticed by the reader. The proprietor of the *Bibliotheca Sacra* has kindly given us permission to reprint portions of the article in our Journal. Our allusion to this review gives us an opportunity to commend again a work which is remarkable for its candor and ability, and for the important service it is rendering to the interests of sacred literature. — ED. JOUR.]

---

CHRISTIANITY is to be vindicated, not by claiming that it teaches the contrary of all that man ever desired or thought, but by showing that it meets the wants of the spiritual nature uttered in all religions, and reveals the realities which they have dimly shadowed; that whatever of good the Greek philosophy taught, whatever of beauty the Greek mythology embodied, whatever of sublimity the Eastern mysticism dreamed, is taken up in Christianity and set forth in its reality, and in its harmony with God's actual work of redemption; that thus not Ethiopia only, but all nations, have stretched forth their hands unto God; that thus Christ has been, as the Scriptures declare, "the Desire of all nations," and "in him are hid all the treasures of wisdom and knowledge."

These views of the relation of Christianity to heathenism have of late been gaining the assent of Christian scholars.



It is not yet clearly understood — to some minds the assertion may seem both startling and unteachable — that Christianity sustains the same relation to infidelity itself; that it is to triumph over this its most formidable foe, not merely by disproving its arguments, but also by satisfying the wants which it unconsciously utters, and by realizing the ideas which it is blindly groping to grasp. It is easy to say that infidelity is the result of human depravity. But if this is true, it is a proposition too general to be of service in our endeavors to remove the evil. We must know more specifically in what principles of the mind, in what laws of thought and feeling, it roots itself in the soul, and from what it draws the nutriment of its vigorous growth. In itself, it is a mere negation. As such, it can have power only as it allies itself with the devilish in man to deny and resist Christianity because it is divine. But this negative character, even when energized by its alliance with depravity, is insufficient to account for the prevalence and power of infidelity both in the schools and the shops. There are real and universal wants of the soul which it aims to meet, and true ideas which it aims to express. By pressing into its service these real wants and true ideas, it acquires a positive character not intrinsically its own. It rejects Christianity, on the supposition that it is inadequate to meet these wants and to realize these ideas.

But whatever strength infidelity gains in this way, it draws from misapprehension of the actual comprehensiveness of the Christian system; misapprehensions legitimately arising, it may be, from an inadequate appreciation and presentation of Christianity on the part of its believers. The religion of Christ comprehends the true satisfaction of every legitimate want of the human soul. It is capable of satisfying the one great class of minds, which, speculative, like the

Greek, seek in Christianity wisdom ; it is equally capable of satisfying the other great class of minds, which, practical, like the Jew, seek in Christianity signs. To the former, it presents the true rationalism, it solves their profoundest problems, harmonizes their chaotic systems, and carries reason into fields of thought vaster than reason ever discovered. To the latter, it presents itself the true wonder-worker, proving its divine power by perpetually performing divine works.

We can cope with infidelity successfully only as we can reveal Christianity in its true comprehensiveness, both as a system of truth and a power of life ; only as we can make the thinker see that it meets all the legitimate demands of his reason ; only as we can make the worker see that it furnishes both the light and the power to realize all that he legitimately demands for his work. So only can we silence the pretensions of infidelity to possess a positive character of its own, prove that it has no right to exist, from the necessity of filling up what is lacking in Christianity, and drive it back, as a bare negation, to depravity and Satan as its only allies.

This is the subject which I have chosen : *The capacity of Christianity to satisfy all the legitimate wants, and to realize all the true ideas of the human mind, of which modern infidelity is more or less consciously the exponent.*

I. The first source of modern infidelity is the demand of the human mind for an established law, order, or course of nature in all things. It is the demand that whatever claims to be religion be a development and not an interruption of this order or course of things ; not above it, nor parallel to it, but a part of it, evolved out of it, one with it, subject to its law and expressing its unity.

This is the source of the infidelity of modern science.

Christianity is rejected, because it is falsely supposed to be incapable of satisfying this demand ;. because its miracles are regarded as merely supernatural, its law merely a positive and arbitrary enactment, its redemption a forcible intervention of a *Deus e machina*, and its final consummation the destruction, and not a new development, of the universal order of things.

This demand is legitimate. However browbeaten as the pride of intellect, it can be silenced only by being satisfied. The capability of Christianity to satisfy this demand I am now to show.

The error of Naturalism lies in taking the course of nature as the only course or order of events in the development of universal being, and the law of nature as the one all-comprehending law. Therefore it strives to find a place for Christianity in the course and law of nature ; and failing, rejects it as having no right to be. But this is an attempt to incorporate the whole into one of its own parts. The truth is, that the course of nature is but one course or order of the Divine manifestation ; the natural is but one part of that universal Divine action which, when exerted beyond the course of nature, we call supernatural, and which at once encompasses and permeates the natural, as the ocean encompasses and permeates its own currents. Thus Christianity is not to be taken up into the course of nature, but the course of nature itself is to be taken up into that universal course of the Divine procedure which Christianity reveals. Miracles and direct interpositions of God's Spirit, though they transcend the course of nature, are only the penetration of it by a broader law, in which itself is comprehended. The course of nature is, as I just now intimated, like a current in the ocean. It has its own limits, course,

and law ; but is also subject to the law of the ocean in which it moves, and a part of which it is ; it heaves with the ocean's billows ; the swell of distant storms, unseen in all the course of the current, sweeps across it, and the ocean-tides, raised by heavenly attraction, exhibit its phenomena, inexplicable to one who knows only the course of the current, but themselves the natural course of the ocean in which it moves. So the course of nature, which science reveals, is but a current in the ocean of God's universal action ; if miracles sweep across it, and tides of heavenly influence swell within it, though transcending its law and unaccountable to one who looks only at its course, yet are they but the result of a broader law and the course of an all-comprehending action, sweeping across the stream of time, and to higher intelligences manifesting, and not interrupting, the law which is the harmony of the universe.

Therefore, while science reveals the course of nature, Christianity reveals the acts of God and the law of his action in that unseen infinitude in which, as in an ocean, the course of nature winds its way ; it shows how these divine acts from the unseen sweep through the course of nature, and reveals what are its position in, and its relations to, God's universal manifestation of himself in action.\*

---

\* It is remarkable that, however incredible the Scriptural miracles would seem in any other book, we are never conscious of surprise, never regard them as incredible, incongruous, or unexpected, when we read of them in the Bible. The central thought that this is the record of God's feelings and acts in saving men is so vast, the truths opened to us are so stupendous, the scenes disclosed so sublime, every step in the progressing story is so manifestly the step of the Almighty, that these great miracles harmonize with the grandeur of the whole revelation ; they seem to us no more surprising or incredible than the rainbow with which God adorns the retiring storm, or the stars with which he nightly gems the sky.

As Christianity reveals the comprehensiveness of the law or course of things, so also it recognizes those elements essential to the very idea of a plan, efficient and final causes. Physical science, discarding these, is incapable of grasping the idea of a universal plan. It discloses only a causeless and aimless succession of phenomena, connected only by juxtaposition and uniformity of sequence. So far as it teaches us, the earth, rolled aimless and unguided through space, is but as a wreck, helpless on the heaving ocean, to whose sides its wretched inhabitants cling for a season in dismal expectation, and over which the surging days break unceasing, like blind billows, each sweeping off its thousands, to sink for ever in the fathomless abyss. Philosophy, seeking the cause and purpose of things, grasps the idea of a plan, but is incapable of disclosing what the plan is. Christianity recognizes all the elements of a universal system; it reveals its source in the personal God, the deepest law of its administration or evolution in the divine love, and its final purpose in God's glory, or the ever-developing expression of what God is.

. . . . .

Infidelity objects that it is inconsistent with what science teaches of the vastness of the universe, and the fixedness of its laws, that a single individual, so insignificant as a man, should be so prominent in the thoughts and action of God as Christianity represents; or even that the earth itself should have been the theatre of transactions so stupendous. But since the energies of the Godhead move him to express himself in action, every act, however minute, can be nothing less than an expression of God, and must therefore bear the impress of his infinitude. When God acts, he must act as God; and therefore the action must reveal the grandeur of God. The mystery encompassing even a blade of grass, or

a grain of sand, is the finger-print left on it by the infinite hand that made it. To ripen a grain of wheat, he employs the grandest agencies of omnipotence ; the sun is laid under contribution for light, the ocean for moisture, the earth and the air for food ; electricity is compelled to lay aside its thunders, and minister to its growth ; the power of attraction which binds the universe together, must toil in its little vessels to draw up its juices ; chemical affinities elaborate its nutriment ; the mysterious principle of life presides within the stalk, over the toil of these tremendous agencies ; and thus concentrating the powers of the universe in its service, God perfects the grain of wheat, and yet, in all this vast preparation and agency to effect a special and minute result, he interrupts no law of nature, turns aside no universal power from fulfilling its constant and universal ends, but only carries out in the special work the universal law.

It is not wonderful, therefore, that still wider are the range and grander the power of those divine energies, which bring into being, and advance to maturity, the mustard-seed of grace within the soul. God's eternal love is concerned with that soul's regeneration ; the Son of God became man, and died for it ; the divine Spirit has changed it, and dwells in it ; divine revelation guides it ; eternity furnishes it motives ; the ministry of angels is given it ; the action and attributes of God centre on it, as if its salvation were the one work of God's omnipotence, and the one end of his counsels ; and yet it all is no interruption of the great plan which embraces all worlds and their destiny, and evolves itself evermore in the steady course of nature and the equally uniform and more comprehensive course of grace.

It is not only in storms that the ocean reveals its strength ; but in the calmest day its gentlest swell moves in upon the beach with a majesty which could only have been acquired by

traversing the ocean's breadth, and concentrating in itself the ocean's power. So every act of God is majestic with the love and power of the Godhead; whether creating a world or redeeming it, raising or prostrating kingdoms, or bringing in mighty reformatations, or giving gracious consolation to the afflicted, or drawing a child to himself, or listening to the sighs of the penitent, it is all the acting of godlike majesty and love, which has swept across the ocean of God's eternal counsel, and gathered into its gentlest movement the eternal power and love of God. And thus each individual act, like the universal plan in its wholeness, expresses the power which is the eternal source of all, and the love which is the eternal and constantly evolving law of all, and looks forward to, and advances, the glory of God in the complete and eternal expression of himself, which is the great end of all. The greatness of God's works on this earth, and in individuals, is therefore no argument against Christianity, but an argument for it. It shows the absolute unity and completeness of this plan, that, while God cannot express himself fully short of eternity, yet every act of God is an expression of God; that there shines in it the fulness of the divine; and each divine act in the advancement of his plan is itself a germ of the whole plan, and reveals microscopically the divine source, the divine law, and the divine end of the whole plan.

Thus Christianity satisfies every demand of the mind for system and unity. To do this is the boast of science; but in contrast with Christianity, science is, on this very point, feeble and impoverished; incapable of presenting the elements of a real plan, and bewildering its votaries in the innumerable details which acquire importance only as they are associated with the uses of man, and illustrate the plans of God.

II. Infidelity bases itself on the want of a religion for man, fitting him for this life and this world. It demands a religion adapted to develop every human capacity and susceptibility, and to fit its subject, not to be winged, and crowned, and clothed in white, and to shine and sing for ever, in a sphere entirely future and unseen, but to be a man, presenting, in the veritable duties and toils of actual life, all that is genial, beautiful, and strong, in human nature. Says a German infidel: "The soul's immortality can have no object in man, nor in his life. It merely holds up the church and religion; and as an honest investigation of nature brings out its untenableness, we may hope soon to see the fall of the whole structure which has been reared on this hollow foundation." So infidelity tests every doctrine by its fitness to man and to his life. Hence it claims to be the special champion of human nature and human development; it has much to say of hero-worship; it arrogates to itself the name of "the religion of humanity." It rejects Christianity on the misrepresentation, that it substitutes faith for virtue, that it proposes as its end, not human perfection, but deliverance from misery; that it is ghostly, and not human; that, in zeal to fit men for death and eternity, it forgets to fit them for life and time; in its zeal to make men divine, it forgets to make them human; and in striving to make them angels, fails to make them men.

These are legitimate demands, which Christianity must satisfy; but they must be satisfied on the principle of Christianity, not on the principle of infidelity.

Christianity is a system of redemption and faith; infidelity is a system of human sufficiency and virtue. Christianity meets man as a sinner ruined; it presents to him God the Redeemer of sinners, made known as such in all the acts of redemption, in which God has expressed his own disposition towards sinners, and the inmost law of his Godhead respect-



ing them ; and it demands faith in God the Redeemer as the foundation of all human virtue, development, and salvation. Infidelity meets man as imperfect, but sufficient, of himself, to his own complete development. Christianity must maintain its position as a system of redemption and faith, or it ceases to be essentially distinguished from infidelity itself. On this position it is sufficient, and it alone is sufficient, to a perfect human development.

This is precisely the point on which the conflict against Christianity centres. No religious or moral system ever lost favor with men on account of the strictness of its moral requirements. Stoicism found favor, with its lofty demands ; Pharisaism, with its wearisome minutiae of service ; Asceticism, with its severity of self-mortification. Christianity is not prejudiced by its severe requirements of virtue and self-denial. Infidelity, while rejecting the essence of the Christian system, extols it as the purest and most advanced yet realized in the progress of man. Any system, however severe, finds favor so long as it is a system of self-sufficiency, and permits man to regard himself as the source, the law, and the end of his own endeavors. Christianity is opposed because it is a system of redemption and of faith ; because it casts men upon God, demands that they look to him as the source, the law, and the end of all their endeavors, and requires that as men, and much more as sinners, they trust him as the first condition of all development.

And precisely this is the distinguishing characteristic of infidelity. It is the gospel of human sufficiency and virtue. Every system, even if it calls itself Christian, and proposes to receive the Bible as in some sense God's word, — every system is essentially infidel which founds itself on man's sufficiency for himself, unfolds itself only as a system of moral-

ity, and repudiates the redemption, which man needs as a sinner, the faith which is the recognition of his dependence as a creature, and the personal fellowship with God which these doctrines imply. Every such system legitimately tends to the rejection of a supernatural revelation, for which it recognizes no necessity, and ultimately to Atheism, the final development of the self-sufficiency of man. There are but two systems on this point, the Christian system of redemption and faith, and the infidel system of human sufficiency and morality. Whoever, for the sake of a religion more perfectly human, abandons faith in the Redeemer, as the first element of development, abandons Christianity itself, and seeks a development of man abnormal, and therefore fatal. Every such system necessarily gravitates towards naturalism.

Christianity, therefore, is adequate to be the religion of humanity, because it is founded on the recognition, both of man's actual state as a sinner, and his normal state as a creature; because it bases his development on that trust in God, and communion with him, in which is found, even in his normal state, the primal element and germ of all spiritual life and growth, and of all human excellence. Thus it opens his soul to the quickening of a divine power, invigorates his virtue by the loftiest motives, and ennobles the pettiest acts of life by the consciousness of communion with God, and of service rendered to him.

It may be, that the human side of Christianity has not been appreciated. Coming to a world absorbed in its worldliness, and more insensible to God than the ox and the ass are to their owners, the endeavor of Christians has been to awaken men to think of God, and to feel their spiritual necessities; to this end, it has poured on the human mind all the most exciting motives that eternity affords. In its

struggle, too often ineffectual, to awaken the spiritual sensibility, it may too little have urged on its own disciples the beauty of a complete human perfection. But this perfection it proposes as its end, and is adequate to secure. This it must do in vindication of itself. It must consecrate the shop, not less than the church; the parlor and kitchen, not less than the closet. It must teach men to recognize God's presence, to feel the restraining of his authority, and the cheering of his love in all human affairs. It must ennoble every act by consecrating it to God. It must unfold magnanimity, generosity, gentleness, courage, integrity, honor, and all the beauty of Christian charity. As the sun's power is not demonstrated far from the earth in the cold of the upper air, but by its reflection from the earth and the objects that diversify its surface; just so Christianity is chill and dark when separated from the practical concerns of humanity, and proves its power to warm and vivify all, only as its light and warmth are reflected from the affairs of daily life.

And because Christianity secures the vital germ of all human growth, it has come to pass that, however imperfect its presentation has been, it has realized the nearest approach to human perfection. While in secular history, heroes who have sacrificed fortune and life for principle, or for the good of others, are few; such heroism fills whole ages of the history of Christianity, and its heroes, both men, women, and children, are numerous, and bright as the stars of evening. And unnoticed, in every Christian hamlet may be found exemplars of Christian virtue, whose beauty makes them the ornaments of their humble sphere in this life, as it will fit them to be among the Lord's jewels in the life that is to come.\*

---

\* No Christian people have been reproached with failing to exhibit the human side of religion more than the Puritans of New England.

**III.** As Christianity must prove itself adequate to the development of the individual man, so it is rightfully demanded that it prove itself adequate to secure the true progress and healthy development of society. Modern infidelity largely arises from the mistake that Christianity is inadequate, and even hostile, to this. Of popular infidelity, of infidelity out of the schools, this is probably, at the present moment, the most prolific source.

---

The homely lines addressed from prison to his children by John Rogers, just before his martyrdom, ought to refute this: —

“Give honor to your mother dear;  
Remember well her pain;  
And recompense her in her age  
With the like love again.

“Be always ready for her help,  
And let her not decay;  
Remember well your father all,  
Who would have been your stay.

“Impart your portion to the poor  
In money and in meat;  
And send the feeble, fainting soul  
Of that which you do eat.

“Defraud not him that hired is  
Your labor to sustain,  
But pay him still without delay  
His wages for his pains.

“And as ye would that other men  
Towards you should proceed,  
Do you the same to them again,  
When they do stand in need.”

The religion which led its martyrs to occupy their last hours in recording their dying advice in these and similar lines, and which led to their insertion in the New England Primer for the instruction of childhood, could not have been essentially defective either in its estimate or its requirement of virtue in human relations.

But Christianity is the religion of human progress; rightly understood, it leaves no pretext on this ground for the existence of unbelief.

Man may be considered either as an individual, or as a part of an organization. These two poles have determined the two great currents of human thought. Both views are right; but held each exclusive of the other, or with their mutual relation inverted, they have been the source of perpetual error. The one, merging the individual in the race, has produced a theology destructive of human accountability and freedom, and even of personality; it has opened the way for reducing all the history of man and of the natural creation to a blind development by law; it has given us a church, through which all blessings descend from God by virtue of its organization; through which rules one all-pervading spiritual despotism, and by which, and for which, every member, like the limb of a body, exists. It gives despotism in the state, and a social condition stagnant and corrupting. The other, carried out with equal exclusiveness, gives us a theology in which dependence on God is depreciated, and not only the personality and individuality, but the sufficiency of man is taught; in which morality is substituted for piety, ethics for theology, and ability for redemption; and which, through its exaggeration of individual personality and sufficiency, prepares the way for the rejection of revelation as needless to the all-competency of man, and in a cold rationalism, having completed the circuit, meets and coincides with scepticism which had come round to the same extreme in the opposite direction. It gives us Munzerism in the church, or at best, a church not distinguished from a school or a voluntary association; it gives us Jacobinism in the state; and in society violent convulsions and revolutions, instead of a healthy progress.

But both views must be accepted, if we are to escape error. The one, which recognizes the individuality of man, is the principle of reform ; the other, which recognizes him as part of an organization, is the principle of conservatism ; the one is the element of progress, the other of stability ; the one carries society forward and develops its resources, the other binds it, through all its agitations, in unity, order, and law. Without the former, progress is impossible, and society stands, like Niobe, desolate in stony immobility ; without the latter, reform is destructive, like the daughters of Pelias, easily tearing society in pieces, but incapable of restoring it to the unity of an organic life.

But as, in the order of nature, man is an individual before he is a species, the recognition of man's individuality takes precedence of the recognition of his organic relations. The former is primary in its influence, the latter secondary ; the former must create before the latter can organize. This order must be recognized, alike in every practical effort and every speculative theory pertaining to human advancement. It is not the life of the organization that determines the life of the individual ; but it is the life of individuals which flows into, determines, and in fact constitutes, the life of the organization.

These doctrines, applied to the various necessities of human life, are the elements of liberty and human progress. They give us, in the sphere of intellect, free inquiry and the right of private judgment, and the right of every man to read God's word ; in morals, the supremacy of conscience ; in society, the obligation to universal philanthropy and the duty of striving to elevate the most degraded ; and in politics, the equal and inalienable rights of man. They strike at the root of all oppression, and necessitate the inspired command, "Honor all men."

Accordingly, a year after the crucifixion had not expired, before rulers were amazed by hearing, from prisoners arraigned before their most august courts, the announcement of that fundamental doctrine of all liberty and Christian manliness, that allegiance to God takes precedence of allegiance to man; that the individual has a right of appeal to God, which no government can supersede; and an obligation to obey God, which no human law can annihilate. And it is an interesting fact, that an argument much urged in the early ages, by heathen writers against Christianity, was, that its principles annihilated the privileges of kings and nobles, and gave to the ignoble and servile classes equal consideration with the great. And so vital is this sentiment in the Christian doctrine and life, that even the corruptions of Christianity could scarcely eradicate it. If the priesthood became a hierarchy, yet, for centuries, access to that powerful order was open to all classes, not excepting slaves. If kings and nobles superstitiously made pilgrimages to kiss the mouldy bones of saints, they kissed, it may be, the bones of a laborer or a servant.

But, after the lapse of ages, the Romish Church was fully developed. Its genius, like that of the old Roman Empire, which it succeeded, was the genius of organization; its whole development was a steady process of sinking the individual in the organization; and when it stood forth, in its full-grown monstrosity, it was only the full embodiment of the error, that the life of the individual flows from and is determined by the organization of which he is a part; that organic influences control and absorb individual agency. Hence the action of the individual was superseded by the action of the Church. He was made a Christian by her gift of baptism and the eucharist; the prayers and sacrifices that he needed were offered, in his behalf, by her; he was admitted to no

communion with God, except through her intercession ; his will, his conscience, his opinions, were in her keeping ; his whole life came to him out of the Church ; and thus through all Christendom, at last, was heard naught but the dismal roll of a spiritual machinery grinding, evermore, all individual life into one homogeneous pulp.

Protestantism was the reassertion of the old Christian doctrine of the personality, the worth, the responsibility, and the rights of the individual. It was the reassertion of the principle that the true method of speculative theologizing and of practical endeavor begins with the recognition of man's individuality, and assigns a secondary, though not unimportant, position to his organic relations. This is the fundamental idea of Protestantism, which, however it may have failed of distinct enunciation, gives unity to the diversified manifestations of Protestantism, and makes it, wherever it appears, the religion of human progress. The very act of breaking away from the ancient Church was an assertion of this principle. The very doctrines of the Reformation were instinct with it. Luther asserted it in the doctrine of justification by faith, annihilating the very idea of salvation through the Church, and bringing every man face to face with God, to be saved by his own personal faith, through his own personal regeneration by the Spirit. Calvin brought it out more fully, by the clearer assertion of the supremacy of the Scriptures above all tradition, of the right of private judgment, and of the doctrine of the Christian's eternal and personal election. The Puritans still further unfolded the principle, bringing out in sharper lines the distinction between the renewed and the unrenewed, and giving more distinctness to the individualism of all human transactions with God. The interest of the Puritans in the Old Testament ; their habit of applying to themselves its descriptions of God's spe-



cial care of the Israelites, and his special commissions to them; their habit of considering themselves appointed by God to do the work in which they were engaged; their habit of finding special providential interpositions, — are all the legitimate, though it may be the unintelligent, expression of the great idea of each individual's relation to God, and God's personal dealings with each individual. With them, Protestantism found, in the memorable words of John Robinson,\*

---

\* "Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

"If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded that the Lord has more truth yet to break forth out of his holy word. For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will die rather than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

"This is a misery much to be lamented; for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but, were they now living, would be as willing to embrace further light as that which they first received. I beseech you to remember, it is an article of your church covenant, that *you be ready to receive whatever truth shall be made known to you from the written word of God*. Remember that and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

— Neal's Puritans, Vol. II. p. 146.

clearer and more conscious utterance of itself as the religion of progress than ever before.

Against the idea which has thus far controlled the life of Protestantism, a reaction has lately developed itself, not only in the Church of England, which never grew out of this idea, nor ever thoroughly incorporated it into its life, but also in the Reformed Churches, both in Europe and in this country. The charge is reiterated that Protestantism is a failure, that it has a necessary tendency to rationalism, that it annihilates the distinction between a church and a school or a voluntary association, that it is istic, atomic, and unhistorical, that it has no proper unity, that its proper results are Jacobinism, disorganization, and Pantheism. And it is charged that these are necessary issues of its essential individualism. And these charges are urged most strenuously against those churches in whose theology and polity Protestantism finds its most consistent expression.

These charges are grossly exaggerated. In recognizing the connection of all men with Adam, Protestantism, as I have already intimated, recognizes man as a member of the race, whose organic force is all exerted to perpetuate his ruin. In rescuing men from this ruin, it aims to make the Church an organic power, and also to avail itself of all the particular organic forces of society. In its doctrines and its practice it clearly recognizes man's organic relations. Its history also refutes these charges. I need only point, in proof, to the polity, in Church and State, which it has established in New England, where it has given the fullest development to its individualism; to the beauty and order of society in connection with the largest individual liberty, and to the degree to which, without any restraint on freedom, it causes all the organic forces of society to uphold Christian-

ity. And though we hear but little, in these churches, of the sentimentalities about our holy mother, the Church; yet in them a true churchly spirit is powerful and pervasive. That sentiment has found no more beautiful uninspired utterance than in Dwight's version of the 137th Psalm;\* and nowhere are those lines oftener or more enthusiastically sung than in the churches of New England.

Still I will not deny that there may be some foundation for these charges. That doctrines and practice derived from the exclusive recognition of man as an individual become monstrous errors, I have already admitted; that Protestantism is, as yet, in any of its aspects, as comprehensive as Christianity, may properly be questioned; that dangers may threaten us, justifying a revision of our position, we may well believe; in reasserting the doctrines belonging to man's individuality, which Romanism had annihilated, Protestantism may have failed adequately to recognize the truths clustering around the other great centre of human thought, the principle of organic unity.

But if so, what is to be the remedy? Shall we recognize the organic as primary and pre-eminent, and sink the individual to a secondary and subordinate position? Shall we set our faces towards the unity and catholicity of Rome, by reviving, in a new form, the very principle of her life and growth? Shall we make the unity and development of the race, participating as it does in the natural, the measure of the unity and development of the spiritual seed, born of the divine Spirit? Shall we confound the spiritual with the natural, and, in our theories, subject the spiritual itself to the necessity of a natural law? In our new-born zeal for organic unity, shall we thus adopt a principle which obscures

---

\* "I love thy kingdom, Lord," &c.

the limits of responsibility, confounds sin with calamity, blurs the distinctness of personality, and prepares the way to discard a proper creation, and to resolve the history of both men and nature, as well as the creation itself, into a mere development by law? No. It is not in this direction that deliverance is to be found. It is too late in the life of the world to make it possible to find it here. The essential erroneousness of this principle, it was the work of a thousand years of corruption and despotism to demonstrate. When Protestantism broke away from Rome, it broke away from this principle for ever. It put its very life into its protest against it. It committed itself to the work, sublime in its conception, divine in its achievement, of making the world blessed by making its inhabitants individually wise and good. Henceforth all subterfuges became impossible for compelling belief by suppressing inquiry, for hiding evil in the organization instead of eradicating it from the individual, and for securing unity by organic uniformity. Henceforth there could be no belief but what was founded on conviction, no goodness but in the actual renovation of men, no unity but the unity of the Spirit. This work Protestantism undertook; and it has no alternative but to prosecute it to success, or give the world up either to unbelief or to spiritual despotism.

It is well that Christian scholars are attending to this subject. And, after the experience of three hundred years, it may be possible to bring into a more satisfactory union the systems of thought evolved from these two centres, and to produce a theology more comprehensive and harmonious. But it must not be merely one of those blind reactions to which the human mind is prone,—the abandoning of one extreme to rush into another. The inquiry can be safely prosecuted only by holding fast the essential element of Prot-

estantism, and carrying it out to its full development; only by making man's individuality primary and pre-eminent, and giving to his organic relations a secondary and subordinate, though still an important place.

It may be, that, in advancing the interests of man, Protestantism has been, to some extent, the occasion of Jacobinism, anarchy, and revolution; of unsettling the old foundations, and spreading confusion. But let not the storms of spring make us sigh for the stability of winter. There is no alternative but to carry through the work begun. Having shown her supernatural power by evoking the spirit, she must continue to prove her power by controlling it, and compelling it to produce the beauty which she called it forth to effect. The progress of Protestantism, like that of early Christianity, has been attended by many sects. But as life shows itself in diversity first, and then in unity, we may not arrest the living process because the embryo organs are yet divided; but look and labor for the time when, with all their diversity, they are to be made one in the unity of a perfect life.

Doubtless we have something to learn respecting the unity, the harmony, and the comprehensiveness of God's work on earth, and the law which binds all its parts in one. But the attentive ear cannot cease to listen to that voice, hoarse as the voice of many waters, coming up from workshops and factories, club-rooms and lecture-rooms, which demands that Christianity shall be a religion of reform, and the rights of man and human progress, or it shall not be at all.

IV. Modern Infidelity, in one of its aspects, grows out of the demands of æsthetic emotion and culture, and rejects Christianity because it is believed to be incapable of meeting these demands.

The mind in which the moral element predominates, considers what ought to be; the mind characterized by the æsthetic element considers what is. The scientific mind considers the relations of things; the practical mind considers their uses and capabilities; but the æsthetic mind considers only their expression. Minds of this stamp regard the universe, not as governed by a moral law, not as existing for a definite end, not as a scene of moral obligation and earnest endeavor, but chiefly as the expression of an infinite beauty. Such minds are essentially Pantheistic in tendency. They do not easily recognize God as a personal will, but only as a plastic form, expressing itself in ceaseless manifestations of beauty. They are uninterested in any presentation of God as the intelligent Creator and disposer, the holy governor, or the loving Father and Saviour of the world. Their sense of sin is not enough to make them feel the need of Christianity as a way of pardon, and their aspirations after holiness have not been awakened so as to make them appreciate it as a way of sanctification. If they recognize God at all, it is only as a plastic beauty, revealing itself in the stars, and the clouds, and the blue deeps of heaven; in the ocean, in the snow and frost, in flowers and trees, in hill and valley. To them the universe, in its perpetual evolution of God, is as it was to Goethe, the garment which God is ever weaving in the loom of time, for us to see him by. In looking on the material world, they realize the beautiful description given of a mind of this class; and "he stands before a curtain only half opaque, watching the shadows thrown on it from behind, by the ceaseless play of infinite thought." In such persons, the religious susceptibilities are not extinct; but are manifested only through their peculiar temperament. They turn away from the Bible and the churches, to

"Worship nature in the hill and valley,  
Not knowing what they love."

They are repelled by the exhibitions of evil which Christianity makes, by its legal exactions, by its life of duty and toil ; they reject it, because they imagine that it does not present, either in God or man, any life spontaneously evolving itself in beauty. They turn away from the Gospel of redemption to luxuriate in a Gospel of beauty.

These are legitimate demands of the soul, and Christianity is rightly required to satisfy them. I do not mean that this class of emotions alone can constitute a true piety. Every Christian must be conscious of sin, and conscious of aspirations for reconciliation to God, and participation in his image. But Christianity must show itself capable of satisfying these demands, or it can never command the assent of these minds. I do not mean that our Protestantism must make haste to bedeck itself with the adornings of Rome. No attempt of set purpose to imitate mediæval churches can satisfy this demand. It is not primarily a demand for statuary, painting, music, and architecture in religion, but for a place in religion for the beauty of the earth and the heavens, the expressions of the ideals of beauty in the Divine mind, which are the originals of all the creations of human genius ; it is a demand for a religion which shall reveal God as the soul of universal beauty, and unfold a life which shall be, not a work nor a penance, but a spontaneous and ever-gushing joy in the beauty of all that is. This demand, Romanism, with all its fine arts, fails, even more than Protestantism, to satisfy. It beautifies the temple, but the service of the temple is the veriest penance and slavery, and the God of the temple is but the task-master of the universe. You may crowd your temples with the creations of art, and infidelity will spurn the offering, until all the beauty expressed in the material of the Church and its worship is seen to be the outward expression of the spirit of beauty, living in the life of Chris-

tianity, and revealed spontaneously in all its action and growth.

Hence the existing endeavor for elegance in churches is oftener an attempt to put on a grace, the need of which is felt, but which there is no life to develop, or even the vulgar outgrowth of the pride and ostentation of wealth, than the legitimate growth of the spirit of beauty. Hence so often modern attempts at church architecture are entire failures, unsuited to the uses and spirit of Protestant worship, and violating the essential rule of architecture, that no building can have beauty unless it harmonizes with the uses for which it is designed. When Protestant society, purified from the greed of gain, which now vulgarizes the whole staple of thought and life, shall be, by a pure Christianity, imbued with the spirit of beauty, then the whole outward material and service of its worship, being the outgrowth of that spirit of beauty, will both express the genius and meet the wants of the religion, and at the same time both satisfy the demands and express the growth, of a true æsthetic culture. And Christianity has in itself the spirit which, legitimately evolved, will meet these demands and quicken this growth. The fact that the first gush of Christian love and joy in the heart of a convert, however uncultivated, clothes all nature with a new loveliness, is a familiar illustration of the essential tendency of Christianity, both to satisfy and to unfold the æsthetic nature.

The essential nature of Christianity throws it, at first, into a seeming antagonism to the culture of the beautiful. The æsthetic mind delights in what is; the Christian mind aspires to what ought to be. The æsthetic mind, not looking beneath the surface for causes or moral relations, nor beyond it for uses and capabilities, simply rejoices in the beauty that it sees; it concerns itself with the world no



further than to enjoy what it expresses. The Christian mind, discerning moral evil in and around itself, and grasping the sublime purpose for which all things were made, concerns itself with what the world ought to be, and toils to realize its perfection. Therefore the life of a Christian is a life of aspiration and of work; and aspiration implies the knowledge of evil as well as the vision of good; and work is always unsightly, however beautiful its results. Hence arises an apparent antagonism. But it is only apparent. Work and Beauty, Vulcan and Venus, though they seem irreconcilable, are yet wedded. Out of unsightliness of work rises, evermore, the perfection of beauty.

And here appears the capacity of Christianity to satisfy the æsthetic mind. Though it calls its disciple to work rather than to enjoy, yet its work is always to realize a perfect ideal. Yearning for a perfection that ought to be, it looks through all outward grace to the beauty of holiness, which is the ideal of all beauty; and, like an artist in his life-long toil to bring out his ideal on the canvas, consecrates itself to the endeavor to realize this ideal in human society. And as the sculptor by rude blows increases, for a time, the unsightliness of the marble, within which lies hidden the ideal of beauty that he seeks; as he may even employ workmen who have no appreciation of its beauty, so Christianity, in all the unsightliness of its present toil, is working to realize that beauty of universal holiness, of which material beauty is but the shadow; and though individual Christians, in particular parts of the work, may fail to appreciate the beauty, and are only earnest to do the work, yet is it all, under the divine guidance, tending to realize the divine ideal. Therefore, as we read the Holy Scriptures, amid all the warnings that awaken our fears and send us tearfully to explore the evil of our hearts, — amid all the

exhibitions of the strictness of the law, and all the commands to toil and cross-bearing, and all the invitations which meet us as lost sinners, — amid all these indications of our ruin, ever and anon bursts on our view a glimpse of the beauty of the work in its completeness on earth, when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them ; when all the stones of the divine structure shall be laid in fair colors, and its foundations with sapphires ; when its windows shall be of agate, its gates of carbuncles, and all its borders of precious stones ; when the glory of Lebanon shall come to it, the fir-tree, the pine-tree, and the box together, to beautify the place of God's sanctuary, and to make the place of his feet glorious ; and, from far beyond, steadily shines the city of the blessed, in which every conceivable element of beauty helps to complete the glorious vision ; in which the ideal of the whole work of Christianity beams, in divine perfection, and the spirit of beauty finds its complete outward embodiment.

---

#### BISHOP WATSON'S OPINION IN REGARD TO UNITARIANS.

REFERRING to the Duke of Grafton, a distinguished and well-known Unitarian, Bishop Watson said : — " I never attempted either to encourage or discourage his profession of Unitarian principles ; for I was happy to see a person of his rank professing with intelligence and with sincerity Christian principles. If any one thinks that a Unitarian is not a Christian, I plainly say, without being myself a Unitarian, that I think otherwise. I scruple not giving the name of Christian churches to assemblies of men uniting together for public worship, though they may differ somewhat from each other in doctrine and in discipline, while they all agree in the fundamental principle of the Christian religion, that Jesus is the Christ, the Saviour of the world." — *Bishop Watson's Life*.

## THIRTY-FIRST ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE Thirty-first Anniversary of the American Unitarian Association was celebrated on Tuesday, May 27, 1856, in the Bedford Street Church in Boston.

At nine o'clock in the forenoon the chair was taken by the President, REV. SAMUEL K. LOTHROP, D. D., who invited REV. FREDERICK A. FARLEY, D. D., of Brooklyn, N. Y., to offer prayer.

At the request of the President, the Secretary read the records of the last Annual Meeting.

It was then stated by the President, that, in former years, it had been the custom to hold two meetings of the Association on this Anniversary day: one a business meeting in the forenoon, when the Annual Report was presented; the other, a public meeting in the evening, for addresses. It was thought advisable this year to bring these two meetings together in one. The speaking would thus follow the account of the year's labors, as set forth in the Report, and would be offered, not at the close of a fatiguing day, but in the freshness of the morning. He congratulated the Association upon the circumstances under which they met. The clouds and rain of yesterday have passed away; we have a bright sun to gladden our eyes, and a bracing, balmy air to invigorate our frames. There are facts likewise connected with our position, and prospects, and hopes, which may well animate and encourage our hearts.

The Treasurer then presented his Annual Report.

## TREASURER'S REPORT, 1855 - 56.

## RECEIPTS.

For balance on hand,	.	.	.	\$ 744.08
" Book Fund,	.	.	.	4,968.65
" Sales of Books,	.	.	.	3,225.36
" Quarterly Journal,	.	.	.	1,113.69
" Tanner Mission,	.	.	.	99.00
" Calcutta "	.	.	.	52.50
" Kansas Church,	.	.	.	2,589.68
" Invested Funds,	.	.	.	12,550.00
" Meadville Student,	.	.	.	40.00
" General purposes,	.	.	.	8,844.72
				<hr/>
				\$ 34,227.68

## EXPENDITURES.

By Publishing Books,	.	.	.	\$ 11,572.87
" Tanner Mission,	.	.	.	256.93
" Calcutta "	.	.	.	1,300.00
" Kansas "	.	.	.	600.00
" Kansas Church,	.	.	.	4,465.06
" Invested Funds	.	.	.	8,150.00
" Meadville Student,	.	.	.	40.00
" Salaries,	.	.	.	2,425.00
" Feeble Societies,	.	.	.	1,177.50
" General purposes,	.	.	.	2,632.92
" Balance to new account,	.	.	.	1,607.40
				<hr/>
				\$ 34,227.68

Er. Ex.

CALVIN W. CLARK, *Treasurer.**Boston, May 27, 1856.*

*Boston, June 3, 1856.*

The undersigned, appointed to audit the account of CALVIN W. CLARK, Esq., Treasurer of the American Unitarian Association, has examined the same, and finds it to be correctly cast and properly vouched, and that a balance of cash remained in the hands of the Treasurer on May 27th, 1856, of sixteen hundred and seven  $\frac{40}{100}$  dollars.

Signed,

HENRY B. ROGERS, *Auditor.*

The President then called upon the Secretary to read the Annual Report of the Executive Committee.

#### REPORT OF THE EXECUTIVE COMMITTEE.

THE Executive Committee believe that the purposes of this occasion will be best met by a plain business statement. During the past year they have endeavored to follow up the plans set forth in their last Annual Report. That of extensive book distribution has received special attention. Large boxes of books, taken nearly every week from our rooms, and containing in all many thousand volumes, have been carried to Calcutta, the Sandwich Islands, California, Kansas, Iowa, Wisconsin, Michigan, Illinois, Louisiana, Ohio, Pennsylvania, Maryland, New York, and to various points in the New England States; and though a few have been given for gratuitous distribution, nearly all have been consigned on sale to the eighty-four persons who are acting as our agents in this work.

The remittances they make from time to time are accompanied by letters which occasionally give brief notice of the effects of the circulation of this literature. It would be interesting to give extracts from these letters. But this

must be unnecessary, as the nature of their contents has often been alluded to, and cannot be unknown to any at all acquainted with this department of our service. It is the old story, repeated in hundreds of independent and widely distant places, of sceptics converted, of believers comforted and strengthened.

There is no portion of our labors which we view with more grateful satisfaction. We never see a box of books leave the rooms without feeling sure that a blessing to some distant family or reader is there enclosed. It is within the truth to say, that a hundred thousand minds are every year reached, and the congregation to which this pulpit ministers is continually and rapidly increasing. Silent, winged missionaries are flying all over our land, at little expense, awakening no hostile feeling, approaching people in their quiet, thoughtful, and best states of mind, never whispering a syllable of angry controversy, nor repeating one of the cant words of denunciation and uncharitableness, inviting and helping all to study the Gospel of truth for themselves, with the reverence due to their Creator, with the gratitude due to their Redeemer, and with the mutual love due to brethren.

This work cannot be without its beneficent results, if not for any denominational extension, for something far better, — for the gradual improvement of all denominations, for the religious faith of our country, and the liberation and advancement of our common Christianity. There is something large and magnanimous in attempting to influence the public mind in channels so broad and disinterested; nor can we doubt that, when fully understood, this work will commend itself more and more to the favor of liberal-minded men, who will count it a privilege to extend to it their aid.

In regard to the character of our publications during the

past year, the Committee have received evidence of the general approval of our body. The Quarterly Journal has been regularly and promptly issued, and the thirty-five thousand copies of that and the Year-Book which have been published have found a wide circle of readers. The cases are altogether too many to be named where copies have accidentally gone to remote places, not only securing a subscriber, and a purchaser of our books, but placing us in correspondence with a friend who has become a fellow-laborer in behalf of Christian freedom and truth.

To the series of books called "The Theological Library," two new works have been added : Mr. John Wilson's learned book entitled "Unitarian Principles confirmed by Trinitarian Testimonies," and the late Professor Norton's "Statement of Reasons for not believing the Doctrines of Trinitarians concerning the Nature of God and the Person of Christ," accompanied by a Memoir of the Author by Dr. Newell, and copious valuable notes, part of which were left in manuscript by Mr. Norton, and part have been added by the editor of this edition, Mr. Ezra Abbot. In this same series another book is in an advanced stage of preparation, — a Collection of Theological Tracts, selected from various sources, and containing most of the Dissertations of Professor Jowett, of Oxford University, England, and accompanied by a preface and historical notes by the editor, Rev. Dr. Noyes of Cambridge.

A third series of books, called "The Biblical Library," will soon be commenced, with a Commentary on the entire New Testament, — a work which has been delayed through the laborious and conscientious care bestowed upon its composition by its writers, Rev. Mr. Morison of Milton, and Rev. Dr. Peabody of Portsmouth, N. H. It is expected that both the works here named as in preparation will be issued within a year.

The series of books called "The Devotional Library" has met with gratifying favor. Two editions of "The Altar at Home" have been published during the last twelvemonth, making six editions in all, and a sale of over five thousand copies has been effected. Two other volumes of this series have been published during the past year, one entitled "The Christian Doctrine of Prayer," by Rev. J. F. Clarke, a part of which had before been published in a small volume, which has now been enlarged by the addition of one third; the other called "The Rod and the Staff," a devotional work by Rev. Thomas T. Stone, which has received a cordial welcome from the press of various denominations of Christians, not only for its ability, but for the sweet Christian spirit which pervades its pages. In this same series of books another work is in preparation by Rev. Mr. Bulfinch of Dorchester, — a selection of choice religious poetry, to be published during this year.

Besides these publications, there has been issued since our last Anniversary another new work, "The Discipline of Sorrow," by Rev. Dr. Eliot of St. Louis, two editions of which have been published; and also new editions of the "Doctrinal Lectures," by the same author, and of "Channing's Thoughts." A new and carefully prepared Sunday-School Liturgy has also just been published by the Association, under the joint approval of committees of the Association and of the Sunday-School Society. It may be added, that all our books are stereotyped, and all dues to printers, binders, and paper-dealers have been promptly paid.

Such is a brief view of our book-publication during the past year.

There is a fact which gives to this work a degree of importance such as it never possessed before. We refer to the present unprecedented emigration from New



England to the Western States and Territories. It seems as if some of our rural parishes would be drained of all their best strength and hope. Thousands of young men, many of them trained in our Sunday Schools, and interested in the Gospel of Jesus Christ as expounded in our pulpits, are leaving the homes and churches of their fathers to lay the foundations of future towns and cities at the West. But wherever they go, they are, in numberless cases, missionaries of the truth. Deprived of the religious privileges which they have enjoyed in New England, one of their early wants is that of religious books, for their own personal use, and to explain their views of Christianity to their new neighbors. Already are the Rooms of the Association extensively known as the proper place of supply, and letters from numerous and widely scattered points are received, ordering boxes of books to be sent by expresses, or single publications to be forwarded by mail.

Books are thus our apostles to them of the dispersion; and wherever sent, they are sure in a little while to return a call for more; a neighborhood of inquirers is soon formed; and after a while a society is gathered, and a minister is sent for. Such are the steps which have led to the formation of societies, — such is the process, in various stages of advancement, now going on in many places, showing how providential it is that our enterprise for the distribution of books should be contemporaneous with this exodus of our almost nomadic population.

For these reasons the Executive Committee feel confident that both the success already attained, and the hopes of still greater usefulness now pleading for increased energy of action, demand an early completion of the fund of fifty thousand dollars. We do not join in the complaint, some-

times uttered, that this sum has not been raised before. At the commencement of the project, it was not expected that it would be executed at once. It was foreseen that two or three years would be required for its accomplishment. The fact was not regretted. Only this was felt to be then of the most pressing importance, that an opportunity be afforded to make a beginning, as the Committee felt sure that, if the plan was once seen in successful operation, it would itself furnish the best argument in its support.

In regard to the response to the call made for means, the expectations of the Committee were not disappointed. More than one half of the amount asked for was very soon contributed. The Committee had more care to make a good use of that, than anxiety to secure the remainder; being sure that, if the book-plan should prove a failure, too much money had already been given to it; if it should prove a manifest and acknowledged success, it would itself plead for its entire completion.

As we come now, at the end of two years' experience, to state our labors and their results, facts will answer the question whether our experiment has been a failure or a success. Accordingly, we shall now look with confidence to the collection of the remainder of the Book Fund. A postponement of this work beyond the time to be reasonably allowed for its execution would subject the Committee to the imputation of the folly of him mentioned in Scripture, who laid out plans beyond his ability to finish, and to the more serious charge of obtaining generous sums from some of our societies under the pretence of a general co-operation which has not been extended. A public confession of the inability of the entire denomination to raise the sum named is not to be made, nor such a proclamation sent out to the world, that all interest and life have died out from our body. None of our plans

have yet been delayed or embarrassed for want of means. We did not expect or desire to embark in a new business, to the extent all at once of the capital named. We preferred to acquire experience cautiously, and to feel our way along no faster and no farther than we felt sure of our step. Having done this, and demonstrated the success and usefulness of this work, and now needing the remainder of the sum, both for the completion of plans already commenced, and for the enlargement of others in contemplation, the Committee feel that it would be a slanderous imputation upon our body if they doubted that means will be furnished to the extent of the proposed fund.

From the missionary station in Calcutta the Committee continue to receive the same encouraging information with which they have been favored from the first. Events have shown that nothing could have been more opportune than Mr. Dall's arrival in India. A number of influential Englishmen entered warmly into his plans, and gave him at once a known and respected position. Through their co-operation, a "Unitarian Society for the Promotion of Christianity in India" was formed, whose first Annual Report has been printed. It speaks in strong terms of the unwearied activity of our missionary, and gives an account of his labors, from which we gather the following synopsis. During certain hours of every day Mr. Dall is to be found at his large and well-appointed mission-rooms, where he meets visitors, and disposes of books, four large boxes of which we have sent to him. He makes daily visits to the Calcutta "School for the Promotion of Industrial Art," of which he has been appointed Overseer and Honorary Secretary, — a position which brings him in daily contact with many young persons, and affords him an opportunity, at the Committee-board, of cultivating acquaintance with some of the leading

philanthropists and practical benefactors in the English government service. Repeated opportunities of week-day lectures have been given to him, by written requests from natives, both Mohammedan and Hindoo, who have formed themselves into small societies or classes, to ask instruction at his hands. He has also lectured to a large audience, chiefly of the students of the Presidency College, men who enjoy the highest educational opportunities that the government affords. The leading city newspapers have opened their columns to his contributions, and a large number of conciliating and able articles from his pen have thus found a wide circulation. He has published a Liturgy, or "Manual of Prayer and Praise, for the Use of the Unitarians of Calcutta." He has commenced the publication of a series of Doctrinal Tracts, of which, up to the time of our last letter from him, eight have been printed, having a circulation each of five or six hundred copies. Several occasional discourses he has likewise published, — one on the death of Mr. Abbott Lawrence, which gave him an opportunity to describe the enterprise and beneficence of a Christian merchant, and to present the true idea of Christian usefulness. He has likewise printed and circulated a circular letter to missionaries of all denominations, briefly delineating the common ground between him and his brethren. At half past four o'clock of every day he meets a class of ten young men, most of them clerks in offices, with whom he is reading a course of lessons on the Evidences of Christianity. Some time almost every week is given to visiting, at their request, several Rajahs in the neighborhood of Calcutta, men of great intelligence and wealth, who, as was the case with Rammohun Roy, find themselves attracted to the religion of the Europeans, and most of all to the pure and simple form in which it is held by us. On Sunday morning Mr. Dall

holds a regular service for public worship and instruction, the congregation being at present upwards of a hundred persons, and continually increasing. At its close he attends a Bible class, which embraces from one quarter to one third of the congregation. After this, those of his congregation who have come from a distance are invited to Mr. Dall's residence, where an hour or two is spent in familiar conversation in removing difficulties that may lie in the way to an acceptance of the Christianity of Christ. The close of the day is spent with a class of inquirers, studying the peculiarities and harmonies of the Evangelical narratives, using as text-books Fox's "Ministry of Christ," and Miles's "Gospel Narratives."

Such is a brief synopsis of Mr. Dall's labors, as we find them stated in the Report above named. A few words from this Report are here quoted: "From the day of its organization, there seems to have been a steady progress towards the establishment of the Mission. The Society is of opinion that the experience of the past six months is such as to fully justify the continuance of the experiment; and they feel deeply grateful, that such ample opportunities have been found for the exertions of the Missionary in various directions, and that those exertions have been successful in arousing some of the most cultivated minds of the native community to an active interest in the subject of Christianity as thus presented to them. The missionary field for Unitarians in India proves to be far wider and more accessible than it appeared even in the fondest visions of its friends six months ago. The English government in India is equally favorable to the ameliorating efforts of any and every form of religious faith. They will advance one half the cost of sustaining a Unitarian school, or even a Hindoo or Mohammedian school, if it stand ready for a proper examination by

the Government Inspectors. The press of this region, if not positively with us, is set against all bigotry and sectarianism. India herself is not 'dead beyond resurrection.' Neither is she worn out, effete, or helpless. She is alive; she is rising in her strength. The morals of the New Testament, the absolute religion of Jesus Christ, she will examine for herself; and if patiently and generously presented, she will have these for her life in due time. Who shall be, under God and through Christ, her benefactors and saviours?"

In view of the facts and opinions thus set forth in the Report of the Unitarian Society in Calcutta, your Committee cannot but feel that their mission to India has been attended with a success far beyond their expectations. After making all the deductions which any reasonable degree of caution may suggest, on the score of the novelty of the movement, for the natural exaggerations of partisan friends, for the "enchantment" which distance lends, and for the contrast always seen between a picture on paper and the reality, it is, after all, not to be doubted that Mr. Dall has called wide attention to his mission, has put himself in communication with a circle of cultivated men, has applied himself to unwearied tasks, has opened a large demand for our books, and has planted seeds which have the promise of an almost boundless harvest. Your Committee are unanimous in believing, what they feel sure must be acknowledged by all, that the establishment of this India mission is the most important and hopeful step lately taken by the Association, and, whatever other works may be relinquished, this enterprise must be sustained. Looking to the vast amount of labor performed by Mr. Dall, and to the numerous doors of usefulness opened to him, we are not surprised that he writes home earnestly for a colleague to be sent out to help

him. A promise of co-operation on the part of the British and Foreign Unitarian Association has encouraged the Committee to make inquiries for an assistant to Mr. Dall, and we are not without hopes that a second missionary may ere-long be despatched to this interesting field.

We cannot close our reference to the India mission without a grateful acknowledgment of that Providence which has opened this work with so much hope. When we think of the darkness and uncertainty with which it was begun, only sixteen months ago, when Mr. Dall sailed, and look to the manifold and cheering results already, in so short a time, reached, we feel that we have reason to thank God and take courage. It is not our hand that has done this, nor the faith and zeal of our Missionary, commendable as these have been. It is that Providence which has prepared the way, which has led millions of minds in India to a point where neither the puerile traditions of Paganism, nor the imitations of these in a corrupt Christianity, can satisfy them. In a rare juncture of circumstances, the feeblest influence may produce astonishing results. The rounded avalanche, slowly turning on a pinnacle of granite, may at length be so poised that a sparrow alighting upon it may roll it downwards with a power before which all human might is impotent; and millions of minds may be so poised, that an influence from even so small a body as ours may turn them with a power which all other agencies cannot stay.

The Executive Committee are glad that the Association will be favored at this Anniversary by the presence of our faithful Missionary in Kansas. It will be less necessary to dwell upon the facts connected with this mission, as we may hope to listen to statements on this point from Mr. Nute himself. He has spent a year in Lawrence. The First Unitarian Society in that place has been formally organized.

On the 20th of February last, the corner-stone of a neat, substantial stone church was laid, with suitable public ceremonies; and the building is already so far advanced, that, should the civil commotions of the Territory occasion no delay, it will be ready for occupancy at the beginning of next autumn. This work is going on under the direction and responsibility of the Association. Our agent, Mr. E. B. Whitman, is now in Lawrence, superintending the erection of the church, with that good judgment, energy, and public spirit, which won for him a wide circle of friends in New England. In response to calls for aid in building this first church in Kansas, sums of money have been received and pledged, enough, we trust, with the small amount that still remains to be collected, in order to make our way entirely clear, to secure a good, well-built, permanent edifice, with spacious basement rooms, with tower, bell, and clock, furnished with hymn-books, Bible, Sunday-school, and parish libraries, and means suitable for the celebration of the holy ordinances of baptism and the Lord's supper. The dedication of this house of worship to the service of the One True God, as revealed by his Son Jesus Christ, will be an occasion of deep interest; and many, we are sure, will be the prayers that from this temple may go forth those blessings of freedom, righteousness, and salvation, proclaimed to the world by the cross of Christ, and defended both by every altar set up in his name, and by every minister baptized by his spirit.

The Association well knows, and all our churches well know, that for the success which has attended this mission in Kansas we are indebted, under the manifest leadings of Divine Providence, to the spirit of self-sacrifice and courage which relinquished a happy ministry in New England for a pioneer life in that distant Territory; to the frank, manly Christian who makes friends to his cause by his manners



during the week, as well as by his able defences on Sunday ; to the prudence and discretion which have happily guided an ardent temperament through times of unusual peril and trial ; to the love of freedom which stood unflinching in the post of danger, and counted life not dear, if with a loss of ends which would make life mean and servile for ever ; to the fortitude which bore, amid no suitable provisions, the sufferings of a winter of before unknown severity without a word of murmur or complaint ; and to the perseverance which goes back to his hard and perilous work, to renew his toils in his Master's service. It will not be for us to let him return uncheered by our sympathies, unaided by our prayers, or unassured that we are debtors to him for a profounder sense of the worth of that faith which can now raise up servants and confessors not unworthy to be enrolled with names which the world has long honored.

At the time of our last Annual Report, the Association was sustaining a mission in Minnesota, among the Chippewa Indians of that Territory. It was then stated that some uncertainty rested over its prospects by the withdrawal from our service of its chief agent, Mr. James Tanner. During the past year the Committee have learned that Mr. Tanner's labors were interrupted by one of those collisions, which are so common between the Indians and the traders that supply them with the articles for which their half-civilized condition creates a market. Subsequently the Committee received a visit from Mr. Tanner, accompanied by a delegation of chiefs from various Chippewa tribes. Upon a representation of their wants, a Committee was chosen to aid them in the objects of their visit to Washington ; and, beside the successful service thus rendered to them, an assurance was obtained from the proper authorities, that, in case the Association established a missionary station in Minnesota, it would receive assistance from the government of the United States.

The Committee regret that they have not yet been able to find a suitable person to take the lead in this work. Mr. Tanner has not been in our employment since last June. While his mental endowments, his native eloquence, the influence he has over Indians, and his profession of Christianity, all fit him to be an important assistant, his want of early education and inability to keep regular accounts disqualify him, as he himself confesses and laments, for being a suitable person to be at the head of a missionary station. The course which, acting under high advice and from conscientious conviction, he has taken in regard to Indian traders has created many enemies, who are attempting to destroy his influence. Amid many conflicting statements, it is not easy to arrive at the exact truth. Grateful for whatever good influence Christian grace may have had over the heart and life of that remarkable man, yet feeling that our chief interest in him is only as through him we may have access to thousands of his abused, suffering, but not absolutely lost people, we cherish the hope that, when our means are greater, and Providence shall raise up the right man for this work, we may establish a mission among tribes who have heard of us, and have been made friendly to us, and over whom we believe we might exert, perhaps better than any other class of Christians, a deep and wide religious influence. The steps already taken have eminently prepared the way for this; and if through the want of means and men we are at present withheld from advancing any farther, we can at least keep our eye upon this door open for Christian usefulness, resolved to enter it, and work in it, at the earliest practicable moment.

We have now glanced at the remote missionary stations of which the Association has had a care. But we have home missions too; and it falls to the same organization

to oversee all the varied interests which in larger denominations are assigned to several distinct societies; for where with them the distribution of tracts is done by one society, and books are published by another, and foreign missions are conducted by a third, and home missions by a fourth, with us all this manifold labor is appointed to one society alone, — a sign if it be of the smallness of our operations in each department, it may be an intimation that there is enough work for one Association to do. We need home missions because we have feeble societies in New England. The fact before alluded to of the great emigration from New England conspires, with other causes, to make feeble societies. Two courses are before the Committee. They can let these societies die out, and thus cease to mould the character of the young men who, from our decaying rural towns, are going to give formative influence to future towns and cities in the West; or they can appropriate fifty dollars in one place, and a hundred dollars in another, and thus uphold the worship in these ancient temples of our fathers. The Committee have not felt any doubt as to the course which their constituents wished them to pursue; and although the Treasurer's statement of the amount appropriated to feeble societies shows it to be small, yet it is believed that the many fragments into which it has been divided have rendered a grateful and important assistance in places where on its reception the existence of a society depended.

The subject is alluded to here because it claims a much larger share of the time and labor of the Committee than a superficial observer might suppose. Nor is any part of their labors more open to objection. After the fullest inquiry, exact information may not be obtained; after the best exercise of their judgment, the wisest decision may not be reached. The Committee claim only that they endeavor to

act impartially, fairly, under a just sense of their responsibility in cases oftentimes peculiarly trying, and liable, however decided, to give offence. Our allusion to this subject may also be justified by another reason, — because it enters so largely into the motives that plead for generous appropriations to our treasury. It is not Calcutta and Kansas alone that call for missionary aid. There are earnest and affecting invitations much nearer home; nor is it the least trying and painful part of the duties of your Committee to give time and sensibility to all the facts connected with them, and then to meet the necessity of doling out only a petty and insignificant relief.

Book-publication, foreign missions, home missions, — for these three objects the amount contributed last year by our churches is about twenty-one thousand dollars. This is on an average a little more than one hundred dollars to every church, or about fifty cents from every adult person in our denomination. Perhaps one reason of this small amount may be found in the variety of objects which the Association, from the necessities of our body, embraces, unfavorable as that variety is to unity of impression and speciality of effort. Perhaps, when our denomination is larger, it may be well to divide these objects among several Associations, whose action might awaken some healthy emulation, and whose successive calls for aid would help to educate our people to a habit of contributing for religious ends. It is not improbable that in this way as much money might be raised for each of three Associations as is now raised for one. Meanwhile, every well-devised plan for increasing the contributions of our churches deserves consideration, and your Committee have looked with interest to the operation of the system of District Agencies, established one year ago.

Of course it takes some time for a new system to be gen-

erally understood. The District Agents found their position and duties new, and they believe that a second year's experience will be more successful than was the first. And yet, amid these obvious disadvantages, the claims of the Association were presented, during the past year, to a much larger number of parishes than ever before in one year, and were presented in a way more acceptable, conciliating, and effective, than by any one officer of the Association. Much is gained by having twenty men in different parts of the country practically well informed as to the business operations of the Association, and each in his circle conversing and preaching in its behalf; and once a year, when we meet the Agents in conference, their wide circuit of information, and their fresh suggestions, bring important accessions to our counsels.

Your Committee feel that the District Agents, the most of whom have responded cheerfully and heartily to this call for their labor, have rendered an important service to the Association. To their willingness to give this plan a trial is to be ascribed whatever success has attended it. It only needs further trial, with increased diligence and energy, for still more gratifying results. It will, doubtless, be the first care of the next Executive Committee to reappoint Districts and Agents, making such changes in the former as experience has suggested, and gratefully accepting the expressed willingness of the latter to serve the Association again. The great duty of missionary co-operation has not been presented to *every* society in our connection during the past year. We are yet far behind that point. We will hope that in the ensuing year we may come nearer to it. To the poorer societies, as well as to the more favored ones, should this subject be presented, if not for their contributions to our funds, at least for their increased Christian sympathy and religious life.

With larger contributions, then, to pour new life into the plans now in successful operation, there seem to be but two things wanting to a measure of success such as we have not yet seen. The first is a greater number of young men to enter the sacred profession. The deficiency mournfully alluded to year after year is in no measure relieved, but is, on the other hand, more and more seriously felt. Undoubtedly, the causes of this in part lie far beyond our control, in the superior attractiveness of other callings in life, and in the eagerness with which, in this age of the world, material interests are pursued; and such causes as these affect all denominations alike. In addition to all this, and looking to our own denomination, we find that neither of our Divinity Schools is in a condition gratifying to its friends. The President of the Meadville School, after a service of twelve laborious years, feels compelled to return to New England, and a successor of like energy, ability, and popular talents it will not be easy to find. The friends of the Divinity School in Cambridge, believing that its separation from the College would release it from a connection embarrassing to both parties, and, by placing it in the hands of the denomination, would draw to it a more hearty sympathy and support, find themselves, by a recent decision of the Supreme Court, disappointed in the hopes which a large number of them had cherished.

The Committee can only express their deep regret in view of these facts, and their hope that, through the favor of a gracious Providence, and the wisdom and zeal of the friends of Christian learning and piety, a remedy may be found. Unless a greater number of young men can soon be attracted to the sacred profession, many of our long-established churches must be without pastors. New societies springing up around us must ask in vain for preachers, and

invitations that have come to us within the past year from Texas, California, and the Sandwich Islands must be declined.

We alluded to another fact which may interfere with our success. We have in our mind an apprehension of a want of cordial fraternal sympathy, arising from those differences of opinion which are seen even in denominations that have the most carefully defined creeds, and to which, by the very constitution of our body, we must be peculiarly exposed. It is to be expected that there will be occasional oscillations of feeling and opinion, according as we approach the subject of theology, on the one side with inquisitive, self-reliant investigation, or on the other side in the spirit of an acquiescent and reverential trust. Every living and earnest denomination should include both of these tendencies, the former for the sake of progress, the latter to insure stability; the former to prove all things, the latter to hold fast what is good. It is the glory of our denomination, that, not based on unity of opinion, it not only permits, but rejoices in that diversity which may find no central common ground but in the spirit of truth and of love; and we have departed from the very elements of our affiliation if, through suspicions that this one goes a little too far, and that one comes a little short, we allow our fellowship to be broken, or the brightness of the links of our affection to be dimmed.

Perhaps an important step towards securing the confidence of the entire denomination may be taken by a measure which seems called for by many considerations. Nothing could be more fatal to our prosperity than an impression that there is any sectionalism, or class-favoritism, in the choice of books to be published. It was early foreseen that this was a point which might lead to differences and alienations. The Committee thus far may not have satisfied all. Some may think that, in publishing such books as the con-

controversial Works of Channing, Unitarian Testimonies by Mr. Wilson, and Norton's Statement of Reasons, we have given too much prominence to dogma; while others may think that the series of the Devotional Library gives too decided a preference to publications designed to nourish the Christian life. Even if all serious objections have thus far been avoided, it must not be forgotten that here is the rock on which, judging from the experience of other denominations, as well as from the constitution of our body, our harmony and peace may be wrecked.

It would seem to be the part of wisdom, therefore, to provide a timely remedy; and the remedy which commends itself the most to the judgment of your Committee is the enlargement of the Executive Board, by the addition of four new members, selected from different parts of the country, and representing different phases of opinion and feeling.

For convenience of frequent assembling, it is necessary that the majority of the Executive Committee should live in or near Boston. The four members we propose to add to the Board need not reside in New England, as manuscripts can be easily sent from one to the other. Parishes, especially at a distance, contributing liberally to our Book Fund, will naturally and properly feel a deep interest in the character of our publications. Three generous contributions have recently been given, one of which — a gift of two thousand dollars from the Church of the Messiah in New York — was accompanied with the request that it might be appropriated for the publication of the works of Channing and Ware; while the other gifts, of one thousand dollars from the Society of Rev. Dr. Farley in Brooklyn, N. Y., and of eleven hundred and twenty dollars from Rev. Dr. Barrett's, of Boston, though unaccompanied by any request, will necessarily and properly occasion a careful scrutiny of the character of our books.



A responsibility, therefore, involving the amount of interest felt in the Association in distant places, and the measure of support accorded to it, may well be shared by others than by members of a local Committee chosen for executive purposes. By summoning to its service men from different parts of the country, and representing different sections and interests, the Association will extend the circle of its friends, and may naturally expect a wider circulation of its books. For these reasons your Committee recommend the following amendments to the By-laws, so that Articles 3 and 4 will read as follows :—

3. The officers shall be a President, two Vice-Presidents, a Secretary, and Treasurer, and nine Directors, two of whom, at least, shall be laymen, and four of whom, chosen from different parts of the country, shall, when unable to be present with the Board, be consulted by correspondence in regard to the publications of the Association, &c.

4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, six constituting a quorum, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

In this same connection your Committee cannot refrain from expressing the hope that another measure may be adopted, which might have a still greater influence in drawing the different geographical and theological sections of our body together. They refer to the publication of a denominational organ. It is expected that some changes will soon be made in the editorial arrangements of the Christian Register, and these have suggested the wish that that paper

and the Christian Inquirer might be merged in one. If then it could be printed in Boston, and be published simultaneously in Boston, New York, and St. Louis; if it could have a corps of able editors, say six of them, two to be appointed by the Western Conference, two by the New York Association, and two by the American Unitarian Association, with a directing editor in this city; if a paper so constituted would be true to the culture and liberal thought of our denomination, and to the advancing spirit of the times, it is obvious that it would be our most effective instrument for union and progress.

It must not be forgotten, however, that there is but one condition of its success,—it must be Christian and free. Standing clearly within the realm of Christian thought, not outside of it, or on any doubtful border line, in respect to all local, sectional, or class prepossessions, it must be unfettered and disentangled. True, such a paper must have some unity; not, however, the superficial unity of dogma, but the deeper unity of a common liberal thought, of aspiration for a purer theology, of living sympathy with the earnest and ameliorating spirit of our age. Each writer should have his own signature, and responsibility one for all should be disclaimed. Perhaps such freedom will occasion the utterance of some things, on one side or the other, which we may not like. But it is after all a cheap price for a great good. We may learn something from the career of a well-known paper established on this plan in New York. No doubt that paper often contains things offensive to a large class in the denomination that supports it. But we all feel that in such cases freedom, forbearance, outspoken frankness, reliance upon others' common sense, upon the sure progress of truth, and the direction of the good providence of God,—these are the true wisdom; and the paper

referred to has its reward in being one of the leaders of the truest Protestantism and the most progressive liberality. It has obtained possession of a territory properly ours; and if we have not tolerance and charity enough to imitate its course, then has true liberality fled from us, and we and our ancient opponents have changed front.

Should the measures here proposed for greater denominational unity and efficiency be adopted, the Association will feel the need of a new officer. It will require some one to visit different parts of our country, to address public bodies, look after the circulation of the paper, open avenues for the distribution of our literature, establish agencies, and solicit subscriptions to our Book Fund. The expenses of an active, zealous man, in this department of service, would be repaid twenty or thirty fold.

But we feel that we are dwelling upon points which may be much better adduced in the course of the discussion that may follow, and it is time to draw our Report to a close.

As we look back upon the past year, we see no marked increase of the body to which we belong. Some half-dozen new societies have been formed; but had we only this to speak of, we might feel that the year's results were few. The past year, however, has been memorable for something far better than this. Distinguished friends of our cause have risen up, in places where we little looked for their appearing, and have rendered services to a true theology better than the establishment of scores of new societies. The works of the Regius Professor in Oxford University, England, and of the late President of Waterville College in Maine, are a proof of the extent to which Unitarian views are finding their way in other denominations, and among some of the able and accomplished men of the age. These distinguished writers will spread their views before

thousands of readers whom we cannot approach. What missionaries during the past year have done so much as they? "Christianity," to quote the words of Channing, — "Christianity is gaining more by the removal of degrading errors, than it would by armies of missionaries who should carry with them a corrupted form of the religion."

We must add a final word in brief allusion to distant friends. A fortnight hence will be held the fifth session of the Western Conference of Churches, in the city of Chicago. Some members of the present Executive Committee had the pleasure of attending the last Conference held in the city of Buffalo, and of listening to the words of a noble band of brethren. The work which they are doing among the pliable institutions of the West can hardly be credited by us who live in the more petrified civilization of the East, and rarely has Providence raised up servants more able, laborious, and devoted. We would extend to them the expression of our cordial, fraternal affection.

We would remember with affectionate interest our brother in San Francisco, toiling on year after year at his lone post, amid labors most acceptable to his people, and with results that have already secured one of the largest and strongest societies in the metropolis of the Pacific coast. Deprived of ministerial intercourse and professional sympathy, we are glad to assure him that he is not forgotten in our annual festivities, nor shall our prayers be withheld for a blessing on him and the society to whom he ministers.

From the British and Foreign Unitarian Association we have received during the past year repeated communications, assuring us of their continued interest in our prosperity, and of their willingness to co-operate with us in works of Christian faith and enterprise which we may unite

to sustain. In the recent fears of disturbance of the amicable relations between their country and ours, they have felt their hearts drawn towards their brethren here, who to the common ties of ancestry and language add the other tie of a common interpretation of the Gospel of our Lord Jesus Christ; and we feel sure that we utter the feelings of all members of our Association in wishing that the only victories we may ever have over one another may be the victories of peace, and the only emulation, that which comes from provoking one another to love and good works.

---

After the reading of the Report, the President remarked that no arrangements had been made to secure set speeches for the occasion. All the topics alluded to in the Report were now open for remark. He believed the discussion would take a broad, generous character, in response to the efforts of the Executive Committee, who wished to nationalize our Liberal Christianity.

REV. MR. NUTE of Kansas said it might not be modest in him to speak first. Indeed, if he had known what allusions were made to him in the Report, he might not have felt like speaking at all. But the circumstances under which we are assembled lift our minds above all personalities. The town in which he had lived for one year had been attacked, and the people whom he had learned to love were being murdered. The telegraph informs us this morning of the awful events there taking place. He was astonished at the supineness of Boston. If the people here have not a word to say, if they will not pledge themselves to support their brethren in the noble stand taken in the Territory, he

should be ashamed to be seen again in New England. He had lived under laws which would hang him for telling the poor slave — as he had told him, and would tell him again as long as he had a voice to say anything — that he had a right to freedom. The mission of this Association to Kansas has placed our body in an important position of influence. The Association is there known as a friend to freedom. Shall your missionary go on in the work he has begun? He believed the church now building in Lawrence would not be attacked. He wanted to be able to say that money enough for its completion would be raised, and that the bell and the clock for the tower are made sure.

REV. DR. BELLOWS of New York moved the acceptance of the Report. He would endeavor to turn the strong current of feeling aroused by the last speech — our hatred of brutality and slavery — to the interests of the Association that has called us together, to the great principles of truth and freedom which we are united to sustain. Year after year has this horrid image of slavery come in here, and obtruded itself upon our concerns. It has prevented our giving attention to any other subject; we could not keep it out of our minds; and why is that awful crime against humanity still known in the world, still supported and active in this age of Christendom, but because it is in alliance with certain views of theology with which we are at war? Perhaps it is not too much to say, that, if we had been faithful to our views of truth, the present state of things would not exist. He feared there was a tendency among some to go back to a theology that legitimately bears all this bitter fruit. Liberal Christianity is faith in man, and it demands his freedom and improvement. Calvinistic Christianity is faith in the depravity of man, and it is the strongest fetter of his slavery and degradation. He wanted a pure Unitarianism.

rian Christianity, and no compromise with any semi-orthodoxy. If we have faith in freedom, faith in free inquiry, faith in man, we may shake off all our fears, as the lion shakes off the dew from his mane, and go on to a more glorious future that awaits us. If we do not lead the movement to liberty, we shall be headed by others, and shall deserve failure and disgrace. Our Liberal Christianity is radically the faith of the people of this country. We never originated in this land the belief in the total depravity of man. Our fathers brought that dogma with them; but it never took root here. All our democratic institutions are at war with it. The spirit of our people is, at war with it. Our love of freedom, our sympathy for the slave, is at war with it. The power of Orthodoxy in this country is not in its creed, but in its hereditary possessions and social influence. And now, when there begins to be an abandonment of Calvinistic doctrines, some of our Unitarians seem disposed to step in and fill the void by giving our strength to those views. We will not do it. Progress is not made by going back to any of the dogmas of an effete orthodoxy. All the great movements of our age are in favor of faith in man. Transcendentalism, Spiritualism, and even the Materialism of our times, bear witness to this cardinal point. We ought to take the lead in the grand movement for freedom and improvement. It did him good to hear the President speak of *nationalizing* our liberal Christianity. That is a noble word, and a noble aim. He must be pardoned for saying that Boston people have much to learn before they can lead a national movement. Civilization here is too finished, too nice, too fastidious, to suit the whole country. And then Boston itself is not central. You cannot see the great West from Boston Common, nor the whole country from the tower of Mount Auburn. We want a freer

creed, but stricter morals, — a Christianity that lays the great stress on life, and not on dogmas.

REV. DR. HALL thought that the Association would do much to take this bold leadership, if only it had means to carry on its plans. He wished to bespeak more confidence in the Association. It did not have the confidence of the denomination; and yet he knew not why. If the present Executive Committee are not worthy of your confidence, turn them out, and put others more worthy of your trust in their places. But if that Committee are acting wisely and well, — as he believed they were, — then let us support them. If we are Unitarians, and not Trinitarians, — and we must be one or the other, for he did not believe there was a single spot to stand upon between them, — we must do what we can to send out our Unitarian Christianity, which he believed to be the true and living Gospel of our Lord Jesus Christ. How can we do this in other ways and in better ways than those the Association is now using? If there are other ways and better ways, he was sure the Committee would be glad to hear of them; but if not, give them your help, hearty and generous, while they are at work by the most approved methods. Is there any other denomination that does so little for the spread of its views? And then we need to enforce a more practical Christianity. We must set forth a religion based on the great doctrine of repentance, and pleading for a higher and nobler type of religious life. If we show our faith by our works, and do no works, then we have no faith, and others will rightly so judge. Our doctrines, position, hopes, plans, all plead for action more hearty and devoted. Let those who would make this Association more true to its first principles give it their confidence and help.

REV. MR. WARE of Cambridgeport remarked that, after  
VOL. III. NO. IV.



the stirring speech from our Missionary in Kansas, he had passed round a hat, and was glad to report that he had collected the sum of two hundred dollars.

REV. MR. FULLER of Boston said that the communicants of the New North Church had sent thirty dollars towards a parish library in Mr. Nute's society.

REV. MR. CONWAY of Washington, D. C., had no doubt that by this time Lawrence was no more. There was undoubtedly a determination to crush that place. He sympathized deeply in what had been said by his brother from New York. We have had enough of that Christianity which pours contempt on man. Let us have that which recognizes the worth of man. Throughout this country there are thousands and thousands who have heard that here in New England there is a denomination of Christians distinguished for its freedom, that goes for free inquiry, free thought, free speech. He could not name the large number who, in Washington, — persons from all portions of our country, — had spoken to him on this subject, and expressed their interest in such a denomination. They have asked me for books and tracts. They think that we constitute the Church of the Free. Now let us *have* the freedom of which we have the credit, — freedom for all of every shade of theology, freedom for all of every shade of color.

REV. MR. MOUNTFORD of Boston said that he wished to enroll himself as a member of the American Unitarian Association. He never before joined it; not that he was not a Unitarian, — he was never anything else; but he never felt the interest in the body which he feels now. If we were instituting the Association anew, he might prefer that it should be called by some other name, — a name that would last long after Trinitarianism has passed away. But in joining this body, he felt that he did not commit himself

to a mere *ism*, but to manliness, sincerity, freedom, and progress.

HON. ALBERT FEARING moved that the Report be laid upon the table for a few moments, in order to enable him to offer a resolution. His motion was carried. He went on to say, that as a denomination we are characterized by the noblest principles and the poorest performings. We desire to spread Channing's Works all over the land, and how slowly the Book Fund is raised! We talk in praise of freedom, and the Association selected the best man that could be found to go and preach a free Christianity in Kansas, and how hardly we can raise the money to build him a church! We may talk as loudly as we will, but if we do nothing, what are all our professions worth? Much had been said in disparagement of an effete orthodoxy. It may be that orthodoxy is effete. But one thing was true of it,—it can give money. He had in his eye one single church, which last year gave more for missions than the whole of our denomination. But he arose only to offer the following :—

*Resolved*, That the members of the American Unitarian Association here gathered express their strong indignation in view of the outrage to which the free settlers of Kansas have been and are subjected, and our strong sympathy with our brethren in that Territory in this hour of their oppression and trial.

The resolution was unanimously adopted.

REV. JAMES FREEMAN CLARKE wanted to have some sympathy expressed for Senator Sumner. He accordingly proposed the following :—

*Resolved*, That we who are here present in this meeting of the American Unitarian Association, offer our deepest sympathies with Senator Sumner; and while admiring his

manly course, and indignant at the barbarity of the slave power which has attempted to silence him by a brutal outrage, we pray that he may soon be restored again to his commanding position of influence before the American people.

REV. DR. FARLEY of Brooklyn, N. Y., said that he approved of the resolution with all his heart, and yet he feared we might damage the generous outburst of feeling on this subject, by trying to connect it in any way with a denominational meeting.

The resolution was adopted.

The Report of the Executive Committee was then taken from the table, and REV. JOHN WALWORTH of Wisconsin was introduced by Rev. Mr. Fuller. Mr. Walworth is a member of the Christian Connection, and had travelled over a thousand miles for the sake of being present at this meeting. He had acted as a missionary of the Association, and had distributed its books. He desired to thank that body in the most public and decided manner for the good it is doing. Throughout the West there are thousands who are blessed by its labors ; and he knew it to be a successful defender of Liberal Christianity, — not of a liberality without Christianity, not of a Christianity without liberality.

REV. DR. OSGOOD said that he felt encouraged by the spirit of this meeting. He liked everything that promised to fulfil the noble aim of nationalizing our Liberal Christianity. In this point of view, he was interested in what had been said in regard to a union of the Boston and New York papers. The latter city had done well for the Inquirer. His friend, Dr. Bellows, was the father of that paper, — a young man for such a paternity, — and it was but fair to say that he had been sustained by a most praiseworthy generosity on the part of the New York societies. From the first,

the Inquirer had been a live and earnest paper; and if now it should lose in any way its identity, its friends would consent only on the condition that we should have an organ worthy of our denomination and of our age. He had none but good wishes to the old organs of the denomination. He respected the Register; it had long been in the field, it was a pioneer in the day of small things, and if it brought associations to his mind of the tranquillity and repose of the Sabbath, he would not forget that it had done good service in its day for a cause we all love. He liked the feeling which had been expressed all round of confidence in our Liberal Christianity. Though cautious by temperament, and conservative by habit, he felt that Liberal Christianity was as safe as any Christianity. Even the leaders of the freest movements among us are representatives of too much that is good, for us to cast them off. He found much that is good in the Transcendental school; and greatly as he honored Norton, there are truths which he prized most deeply which he did not find in the writings of that great scholar and critic. He honored, too, the leaders of the movement which looks back to the former times. He hoped we should be saved from the narrowness and puerile rashness which despises the past, for he believed we should be in the way of truth if we studied the former ages with reverence and tender love, and tried to find how much of what they have bequeathed to us we can accept in gratitude and faith. The truth is, we need both of the tendencies here alluded to; it would be folly to cut adrift from either; give us both love for the past and hope for the future, — the sharp Unitarianism of Norton and the high pietism and practical Christianity of such books as Sears on Regeneration.

At the close of Dr. Osgood's remarks, it was voted to proceed to the choice of officers for the ensuing year. A nom-

inating committee was appointed, consisting of Rev. Dr. Osgood, Rev. Mr. Sanger, and Hon. John Prentiss of Keene. They reported the following list of officers, who were then elected by ballot :—

*Executive Committee.*

REV. SAMUEL K. LOTHROP, D. D.,	<i>President.</i>
REV. EDWARD B. HALL, D. D.,	} <i>Vice-Presidents.</i>
HON. STEPHEN FAIRBANKS,	
REV. HENRY A. MILES, D. D.,	<i>Secretary.</i>
CALVIN W. CLARK, ESQ.,	<i>Treasurer.</i>
HON. ALBERT FEARING,	
REV. GEORGE W. BRIGGS, D. D.,	
GEORGE CALLENDER, ESQ.,	
REV. WILLIAM R. ALGER,	
REV. F. H. HEDGE, D. D.	

It was then voted to proceed to the choice of four gentlemen, to constitute an Advisory Committee, with whom the Board shall confer in regard to the publication of books, it being understood that this measure is only temporary, until the Board can be enlarged according to the recommendation of the Annual Report. The following persons were chosen :—

REV. WILLIAM G. ELIOT, D. D., St. Louis, Mo.  
 REV. H. W. BELLOWES, D. D., New York, N. Y.  
 REV. G. W. HOSMER, D. D., Buffalo, N. Y.  
 REV. CAZNEAU PALFREY, D. D., Belfast, Me.

On motion of REV. DR. GANNETT, it was unanimously voted, that the hearty thanks of the Association be presented to the Rev. Calvin Lincoln for his long and faithful services to this body.

The Association then voted to adjourn to Thursday morning at nine o'clock, to meet in the vestry of the Bedford Street Church.

**THURSDAY, May 29.** At the adjourned meeting, in the absence of the President, Rev. Dr. Hall, one of the Vice-Presidents, presided.

**REV. MR. HALEY** of Alton spoke of the importance of urging to our utmost power the circulation of our denominational literature, which, as he knew from personal observation at the West, was already opening new fields of Christian effort, and might, in a few years, accomplish results beyond our most sanguine hopes.

**REV. T. R. SULLIVAN** of Boston said that he had felt so great an interest in the recent plans of the Association, that he had asked for opportunities to recommend them, and had spoken in their behalf in several churches of the city.

**REV. DR. HEDGE** expressed the interest he felt in that part of the Annual Report which refers to the importance of establishing a denominational organ. He would place such a paper under the care of the best man that could be found, and have him assisted by a corps of able writers. The paper should be as independent as a paper can be, representing, as all papers must more or less, the opinions of the larger portion of its readers.

**REV. DR. FARLEY** and **REV. MR. PARKMAN**, of New York, thought that it would be unsafe to proceed on the presumption that the "Inquirer" would certainly unite its fortunes with the "Register"; but both concurred in the opinion, that, if there was a generous consideration of the interests of all parties, such an arrangement might be effected.

**REV. MR. CORDNER** of Montreal remarked, that it had been said that the newspaper is the "American Bible." If so, how important that that Bible give wise instruction in Christian truth and righteousness! Unitarian authorship had left its mark on the mind of the country. The most

popular and able writers of the nation are from our communion. Still we have not done equally well in our periodical literature. He would have a paper conducted somewhat after the manner of the London Times, — under the care of one master-mind, but to which the best writers in all departments should contribute. Boston Unitarianism is unlike New York Unitarianism, and this again has variations from Western Unitarianism ; but we want a paper that shall represent all phases of opinion, and shall be true to our freedom and progress. With these views he would offer a resolution, which, as subsequently amended in the course of the discussion, read as follows : —

*Resolved*, That we approve of the proposal, set forth in the Annual Report, to establish a denominational organ, and that we recommend to the Executive Committee to carry it into effect, provided no pecuniary liability be incurred by the Association beyond the sum of five thousand dollars per annum.

MR. DAVID REED expressed his willingness to come into the proposed arrangement, in case there could be raised up an abler supporter of the principles which for thirty-five years he had labored to defend. There were obvious interests, however, in both parties, to be consulted and provided for, and these must be considered by wise and practical men.

REV. MR. FOX had had some experience in the care of a weekly periodical, and he felt sure that the success of the proposed experiment would depend upon three conditions : first, ample pecuniary ability ; second, simplicity of machinery ; third, the securing the alliance of some other interests than those of a strictly religious character. He referred to the New York Independent, which, though extravagantly praised in some quarters, had a wide circulation, partly through the ability of its commercial papers.

REV. DR. GANNETT feared there might be greater difficulties in the way of uniting the papers than had as yet been contemplated. The union of all phases of opinion in one paper might puzzle its readers, while the probability of the great expense to be incurred threw some doubt on the wisdom of a plan which he should rejoice to see successful.

HON. HENRY B. ROGERS thought it should be distinctly understood that no part of the Book Fund would be appropriated to sustain a paper, which, if issued under the care of the Association, should be provided for in some other way.

The discussion was further continued by Rev. Mr. Willson of Roxbury, Rev. Mr. Adams of Templeton, Rev. Dr. Barrett of Boston, and Rev. Mr. Conway of Washington. The resolution of Mr. Corder, amended so as to read as above, was unanimously passed, and the Association adjourned *sine die*.

It will of course be understood that we have given only a very brief outline of the remarks made by the speakers whom we have named. Our only aim has been, without any pretence at fulness of report, to indicate with some degree of exactness the positions taken at the meeting. It may be added, for purposes of an historical record, that the attendance was very large, the church being literally filled, and that a rare earnestness of tone and manner distinguished every speaker. Indeed, we believe the Anniversary week was never more characterized by a deep-toned earnestness. The recent outrage in the Senate of the United States, and the sack and destruction of the city of Lawrence in Kansas, had startled every mind, and wrought it up to the highest pitch of excitement. Men were asking themselves, What do these events portend? What is the next insult and wrong which we must expect? Have we nerve



and courage enough to meet the crisis to which we seem fast hurrying? In former periods of excitement, our people have been divided in opinion, and have been angry towards one another; through this Anniversary week there was entire unanimity of feeling, and a subdued earnestness and solemnity pervaded all minds. Questions of theology and denominational action, lifted out of their usually calm and quiet atmosphere, and seen in the light of practical affairs and stirring events, were discussed with a directness and earnestness we never saw before.

As we look back upon the meetings of that week, we gather a few impressions which we may briefly record.

1. There is to be in our body no compromise with Orthodoxy. That point we look upon as settled. For ourselves, we never had doubts in regard to it. Amid the evident leanings of here and there one to the creed of the past, we have always believed that the great body of our people had no disposition to look back, but were resolved to stand fast in their freedom, and to take closer and closer to their hearts the cardinal features of a distinct and positive Unitarian interpretation of Christianity. We rejoice to add, that this is accompanied with no alienation of feeling from those who are drifting towards a more orthodox belief. It is not true that our people are liberal only to laxity of opinion, and are illiberal towards a careful and stringent statement of belief. We have not seen that illiberality. The fact is, there is too much sympathy with the tender, reverential, and devout spirit manifested by the few brethren referred to, to permit illiberality. Go on, we feel like saying to them, if that way seems right to you, and God bless you, and we will love you as brethren. We have no doubt that you are drawn to the conclusions to which you are tending, by reverential and holy feelings, which we

honor and love in you, while we hope we are not without such emotions ourselves. But they do not draw us in your direction. We stand firm on our Unitarian interpretation of the Gospel. We should be recreant to the clearest teachings of Scripture, the most conclusive deductions of reason, and the most sacred dictates of conscience, if we did not stand there. We shall continue to stand on that platform, and to do what we can to bring others to its freedom and hope. This is what we believe ninety-nine hundredths of our Unitarian denomination feel like saying, and will make their words good by their deeds.

2. There is an element of hope and of courage in our body such as we never saw before. This is the most gratifying revelation of Anniversary week. In the Providential ordering of the influences operative in our modern Christendom, God has a work for us to do, a bold and noble work, the importance of which is to be measured by its influence upon the ideas of our age, and the progressive march of Christian thought, and not at all by the numerical strength by which it is represented. And we can meet the claims of that high position if we will. We are representatives of some of the most potent influences of our age, and are strong through their power. Channels of usefulness are open to us, some of which we are already using with good effect, and with appreciable and acknowledged results; and if we will come up and pour our strength into them, we can do something far better than barely maintain a struggling, gasping existence; we can carry on undertakings which we may well count it a joy and a privilege to uphold. Hope and courage, we repeat, have sent some new and fresh blood through the veins of our denominational body.

3. The movement to make the Association in fact what it is in name, — an "*American Unitarian Association*," — to

*nationalize* our Unitarianism, according to the happily chosen word of the President, which formed the key-note of the discussion, is the most important movement undertaken for many years. We had heard much of the suggestion that the Association is a mere Boston institution, subject to Boston dictation, reflecting Boston prejudices, and publishing Boston notions. To meet this state of feeling the Association comes forward, asking for a representation in its counsels of various geographical and theological prepossessions. It asks that we may rise above all idea of cliques, and parties, and sections, and may stand on the broad platform of American Liberal Christianity, to be true to that name, and to be faithful to that interest. To this end we earnestly hope that the brethren named as "Advisory Committee" for this year, and hereafter to be added to the Board of Executive Committee, will look upon this as something more than a mere paper arrangement. Let us have their counsel and assistance. We indeed think that in times past we have looked beyond Boston Common, and have done something for portions of our country not visible from the tower of Mount Auburn. But we are glad in all opportunities of extending our survey and our action, and we hope that the brethren to be now associated with us will be our eyes, that we may see our *whole* country, and our hands, that we may sow our seed "beside *all* waters." It may take several years to bring into effective working order the system of measures inaugurated during the last Anniversary Week, but we predict that that week will be found to be a memorable one in the history of our denomination.

## LANDMARKS.

**EVERYBODY** knows the purpose of a landmark. In ancient times, when fields and farms were not enclosed according to modern usage, and in all those cases in which the right of soil was not distinguished by any natural boundary, — in those earlier stages of human progress, when men had begun to till the earth, and to construct for themselves fixed habitations, — when shepherds watched their flocks, and herdsmen their cattle, by night as well as by day, not merely to insure their safety, but to prevent them from trespassing upon the rights of others, and from committing depredations upon the property of their owners, — it was necessary to set up permanent marks, at various points, so that every one might be able, without difficulty, to ascertain the limits of his own estate, and avoid encroachments upon those of his neighbors. In accordance with the laws and customs of the Hebrews, estates of this nature descended down in the same family, from father to son, through many successive generations; and provision was also made, by which, when any particular branch of a family was likely to become extinct, a member from another branch was required to step in for the purpose of preserving the inheritance. Under these circumstances, there would always be a strong temptation, in minds that were capable of such things, to change the position of these landmarks, in order that they might prefer claims to more than rightfully belonged to them. Hence the commandment was given by Moses: "Thou shalt not remove thy neighbor's landmark, which they of old time have set up in thine inheritance."

Natural things will serve to illustrate spiritual things.

Christianity must have its landmarks, or there would be

nothing to distinguish it from the false religions of the earth, upon the one hand, and from the various forms and grades of unbelief, upon the other. To assert the contrary would be equivalent to saying, that the religion of the Gospel contains no peculiarities of any kind, and consequently that its introduction into the world was altogether needless. There would then be no sufficient motive for preaching it, — none for the many millions that are annually expended for the support of its institutions. To admit that the religion of the Gospel does contain peculiarities, — no matter of what kind, — is in effect to admit that there are certain boundaries, within which one becomes a Christian, and beyond which he can have no just claims to be thus regarded, — certain limits, which define what is peculiar to Christianity, and what is not; what constitutes a person a disciple of Jesus, and what does not.

Its landmarks are its fundamental principles, as distinguished from those of any other religious faith. They are as old, of course, as the Gospel itself. They are such as were established at the beginning, by “the Author and Finisher of our faith”; and such as have been made known to us, by them who were “eyewitnesses and ministers of the word.” Every disciple of Jesus should become familiar with them, in order that he may know when they have been removed, and that he may assist, when there is occasion, in restoring them to their original position.

Some of the more prominent and important are these: —

1. A belief in Jesus as the Christ, the sanctified and sent of God; as the bearer of a heavenly message, bringing with him divine credentials; as the Saviour of sinners, the light and life of the world, the conqueror of death. Take this away, and all that is of any peculiar value in Christianity will disappear with it. A person may be amiable, benevo-

lent, moral, and even religious in his way, but he will have no right to call himself a Christian. For the same moral qualities, and the same traits of character, may also be found in the Jew, the Mohammedan, and even the Pagan.

2. The reception of the Christian records as an authoritative rule of faith and practice. Take away this, and we should know nothing about Christianity, — nothing of what it teaches, or promises, or requires. There may be legitimate investigations respecting the authenticity of certain portions of those records. There may be questions of criticism and interpretation, in relation to which Christians may honestly differ, and be Christians still. But if the whole be rejected at once, — if we have no reliable standard of doctrine or duty, at all, to which we may repair for the solution of our doubts and our difficulties, and regard it as final, — then that which we are accustomed to term the Gospel is a record of little worth, and the Koran, or the Book of Mormon, might claim our attention as well.

3. The sacred rights of conscience ; the right of every individual to determine for himself what the Gospel teaches, and to act for himself in view of what the Gospel requires. This likewise is a peculiarity of the Gospel, and therefore it is one of its landmarks. If there is a single plain precept among all the teachings of Jesus, it is to “call no man master.” If there is a single question among all the recorded sayings of Jesus, involving its own answer more distinctly and emphatically than any other, it is this: “Why even of yourselves judge ye not what is right?” And if anything should be required more direct and explicit than such passages as these, ought not this one passage to be enough? “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them ; but so shall it not be among you.” Take this

right away, compel us to accept as truth, or to perform as duty, whatever others may choose to dictate, — oblige us to submit our reason and conscience to the direction of any mere man or body of men, — and then we shall no longer remain “Christ’s freemen.” We shall become the servants of other masters, and “other lords” will have “dominion over us.”

Such are the principles of our faith. Such are the landmarks “which they of old time have set up in our inheritance.” Of course, it is not contended that no person can be a Christian, in character and in belief, who fails to recognize these principles, or refuses to acknowledge them. It is not contended that no person can receive benefit from the Gospel, — that none can derive edification and comfort and support from the doctrine of Christ, — who is unable to discern these landmarks. The husbandman may still continue to labor in the same field, and to procure from it the same kinds of sustenance, even though he may not be able to trace its exact boundaries. The flock may still continue in safety, though the limits of the fold should be contracted or enlarged. They may still feed “in green pastures” and “beside the still waters,” though the extent of those pastures should be unknown. The laborer may still perform his allotted work in the Lord’s vineyard, notwithstanding the walls thereof may be broken down. There will, however, be great risks and great losses. There will be danger both of committing trespasses, and of suffering from the encroachment of others. The shepherd may be taken, and the sheep may be scattered. The wolf may seize upon the lambs. “The foxes” may enter, and “spoil the vines.” And thus the laborer will toil in vain.

Many persons, at different periods of time, have become dissatisfied with these landmarks, and have desired to change

their position. Some have demanded a larger liberty. They have wished to keep the name, and to enjoy the privileges belonging to Christians, — to stand, in short, upon Christian ground; while in reality they have no claim to any excepting that of mere natural religion. They believe in the divine mission of Jesus, just as they believe in the divine mission of every man, whom Providence has raised up in particular periods of the world's history to meet the wants of the times and to accomplish through natural agencies a providential work. They are the disciples of Christ, in the same sense that there were disciples of the ancient philosophers, and they feel themselves at liberty to criticise, with the same degree of freedom, all his words and actions. This class of persons would fain remove all boundaries, and make the basis of Christianity as broad as the moral universe, and as the domains of religious truth.

The general tendency, however, among those who call themselves Christians, has been in the opposite direction. In most cases, the effort has been, not to extend the boundaries of Christian faith, but to contract them. One sect after another has gone into the field, and taken possession of some particular portion of it, and each has defined the limits, and changed the landmarks, to suit its own purposes; as if it were desirous of excluding all but itself.

In the primitive Church, no other confession of faith was ever required of any convert than simply this: "That Jesus is the Christ, the Son of God." And whoever made this confession was at once enrolled among the number of the disciples, was admitted to their fellowship, was allowed to participate in their most sacred rites, and to share in all their privileges. But such a confession would hardly be deemed sufficient now, in most of the various branches of the Christian Church. The Gileadites have taken posses-



sion of the passages of the Jordan, and the Ephraimites are required to say 'Shibboleth'; and if they cannot "frame to pronounce it aright," they are at once cut off without mercy.

The Roman Church, beyond all others, claims to be Catholic and Apostolic. But it is not sufficient, in order to be received into that communion, to profess one's faith in Christ alone, to declare an unhesitating belief in the truths of his Gospel, and a sincere desire "to walk in his commandments and ordinances blameless." It is necessary before all to acknowledge the infallibility of that Church, in all its decisions, and to submit unreservedly to its authority in all its demands. Hence a very large proportion of Christendom are deprived of their inheritance. It has removed "the ancient landmark."

And the various Protestant communions have too frequently been guilty of doing the same thing.

The Church of England, sufficiently orthodox, as this word is commonly interpreted, in its public confessions, and sufficiently latitudinarian, as it regards the opinions and practices of its individual members, with commendable impartiality, unchurches all denominations of dissenters; and Congregationalists, and Presbyterians, and Methodists, and Baptists, and Trinitarians and Unitarians, and Calvinists and Universalists, Protestants as they are, and differ in other respects as they may, are all thrown together as one class, and, however they may be regarded as individuals, are not acknowledged as comprising any part of the mystical Body of Christ. It was not thus at the beginning. The ancient landmark has been removed.

And what are the facts in regard to these denominations? They that are so prone to judge others, can they be guilty of doing the same things? Suppose that one were to go among them, and ask to be received into their fellowship.

Suppose that he were to declare his belief in any form of words that were ever employed for that purpose, either by our Lord himself, or by those who were authorized to teach and to preach in his name. Would that be sufficient? Or would something else be required of him as a condition, in a form of words that Jesus never authorized and his Apostles never wrote? There are doubtless some exceptions, but the result in most instances may be readily foretold. He could not be received without professing something more. The original landmark has been changed.

Why not be content, and allow them to remain in their old position? Who knows better what landmarks are needed, and where they should be placed, than they who, at the beginning, set them up? Who knows better the true limits of his fold, than the good shepherd who "careth for his flock"? Who knows better the extent of his vineyard, than he who employs the laborers and gives them their hire? Who knows better what conditions should be required of those who are seeking admission within its enclosure, than he who is "Head over all things to the Church"? Why should the disciple be greater than his master, or the servant greater than his lord?

In the common pursuits of life, a division of labor has been found profitable. One person is best fitted for one kind of work, and another for another. One has more knowledge and skill, and he can plan. One has a better judgment in arranging the details, and he can take the general oversight. One has stronger muscles to labor, and firmer health to endure exposure and fatigue, and he can perform with greater ease and advantage the physical toil. How much would the condition of the world be improved, if all mankind were engaged in one trade or profession? The case is very much the same in the moral and spiritual,

as in the material world. With all the evil that has resulted from the division of the Church into sects, there has also been much good. From the very natural rivalry existing among them, from their various peculiarities, adapting themselves to different classes of minds, — from the fact, already sufficiently proved by experience, that one sect is capable of doing what another cannot, and of laboring with success where another would be sure to meet with disappointment, — there is very little reason to doubt, that many more persons have been brought under the influence of Christian principles, and have been induced to live a Christian life, than could have been brought under this influence, or induced to live such a life, if the facts had been different. Providence always plans more wisely than man, and often brings order out of confusion, and good out of evil. If then, in thus forming themselves into sects, the disciples of Jesus had acted from no other motive than to divide the field of Christian enterprise and duty into distinct portions, where each could perform its own peculiar work, in the way which it judged best, without hinderance from others, — if they had been willing to leave the original landmarks undisturbed, where the proprietor of all had placed them, — and if they had been ready to greet as fellow-laborers in the same good cause, whoever were disposed to engage in the work, to whatever company they might chance to belong, and whatever distinctive badges they might choose to wear, — no serious objection could be made; there would be little to complain of, and much to be gained. It would only be one other instance, where so many already exist, of unity in diversity, — of manifold operations all tending to the same result.

The special work of Unitarians is not to create divisions, but to diffuse a broader charity. It is not to produce alien-

ations, but "the unity of the spirit in the bond of peace." It is not to remove the landmarks from the place where Christ and his Apostles set them, but it is to restore them to their right position. It is not to interfere with the labors of others, but faithfully to perform our own. It is to cultivate the waste places that others have neglected. It is to sow the good seed upon all soils. And let us not be discouraged, for in due season we shall reap, if we faint not. Say we not well, "After four months, and then cometh the harvest"?

W.

---

### EARLY WOMANHOOD.

"Each month, in passing, touched with some new grace,  
Or seemed to touch her, so that day by day,  
Like one that never can be wholly known,  
Her beauty grew."

No real woman ever departed from the world without setting her seal upon it, and leaving it better than she found it. Earnestness and truth never meet with ridicule, display and failure may; and if there were more of the true spirit, the imitation would become more intolerable. It is easy, however, to see why, from so much promise as is found among young girls, so little fruit is matured when life is all summed up.

A young girl leaves her school, regretting the loss of her teachers' influence, her comparative separation from many friends, and the complete change that is to take place in her life. She carries warm in her heart the lessons of self-discipline and improvement she received at school, and continually declares her resolution to prove that her advantages

have not been slighted. Thus fresh and earnest she begins her new life.

At the end of five years she looks back. Where is she? What steps has she taken in real improvement since the steady hand of a faithful guide was withdrawn from her shoulder? As soon as the first glow of enthusiasm had subsided, it was very hard to find two hours every day for study, so many were the calls upon her time. She has no example and encouragement at home to draw back from excitement. She quiets her conscience by the assurance that it is only selfishness which prompts her to separate herself from her family for any length of time merely for her own improvement. At first her studies are omitted for a day or two now and then, next for a week, finally altogether. Five years of such progress as this brings one to what we have seen.

Many mothers encourage this. If their daughters have been placed a certain number of years at a good school, their education is completed. A certain quantity of "learning" is to be forced into them, like sawdust into a doll; it needs no more while the body holds together; outward improvement is all the addition which can be made, and nothing is spared that this may not be wanting. And all for what end? We see the answer every day. We cannot shut our eyes to the truth. All this system of labor and care, that the girl may make what is called a good match.

To this cause may partly be traced such ill-assorted marriages, so many frivolous and aimless lives, so many untrained hearts growing up to take their parents' places, and play over again the same never-worn-out farce. This accounts in part for so many ungovernable youth, so much manhood without character, so much old age without dignity or worth.

The beginning was only a little spot, a want of aim, taking what each day brought without a thought beyond ; doing what others did, or only striving to excel them in meeting the demands which the world makes upon all who will listen to it. That was all ; but it was enough to drag a woman down to almost a machine.

A woman's responsibility is very great ; and the greater her beauty, or her power of pleasing, the heavier her trust. More or less influence she is continually exerting, — on young children, where she has the precedence of all other instruction, — on young men who take pleasure in her society. No woman need complain that life has no particular niche for her, no claim on her exertions ; and whether deliberately or thoughtlessly an aimless life is led, the law of the world stands the same, — “ Whatsoever a man soweth, that shall he also reap.”

But none the less true is the great law, “ Seek, and ye shall find ” ; and life might be very different if a young girl, fresh from school, resolved to put the past into practice, and, placing herself in imagination at the end of life, and above it, as it were, so as to form a true judgment, and, taking into consideration her own individual circumstances, should prayerfully choose the most worthy aim for which to live. It must be one distinct aim, as thoughtfully chosen, and with as much view to surrounding circumstances, as her brother's path in business is chosen ; for no one can faithfully serve two masters.

It may be very different from her sister's appointed path ; but she must find it for herself, and judge whether it is her own ; no one can give much aid in such a choice. For one, self-improvement is all that she can do, — a patient continuance of her school studies. To another, study is forbidden, or at least a luxury for only leisure time ; but what-

ever it is, let her make a careful choice, and be faithful to it.

To some there seem to be many paths opening one from another; to them God's call is to fill many places in turn, and none completely; perhaps to prepare one place after another for others to occupy,—to divide the talent, and excel in nothing. But there is one end to be kept in view even in this. To be content in such a lot, one must be always earnestly desirous of doing the will of God. That is the great test question,—“Is it the will of God?” This question must be prayerfully put in doubtful cases, for there is great danger sometimes of mistaking inclination for duty. In those undefined questions, so difficult to answer, conscientious people sometimes fall into the mistake of calling that most right which is most pleasant; for while they hesitate over them, inclination steps softly up and whispers, “God is a God of love; he delights in the happiness of his children; to please him best, please yourself; follow me.” One may make mistakes at first; but if she is really in earnest, she will succeed at last. She will clearly see whether what was so earnestly followed yesterday must be given up to try something else to-day; whether it is as much a duty to lead some game to amuse a fretful child this hour, as to buy bread for a starving one the next.

Such a life need not interfere with enjoyment or amusement; but with a worthy end in view, enjoyment will be heightened, though never suffered to overstep the limits of innocence. In such a life there will be no weariness and discontent, no darkness for any length of time. Obstacles, trials, sufferings, will help and not retard; God's hand will be visible, holding the staff on which we may lean, and his voice will be heard whispering to us to grasp it for support.

This is theory, and it seems most plausible and easy. It

is easy to form resolutions, and the glow which comes with them is most cheering and encouraging. They bring a feeling of triumph and of power, which lifts one up, and makes great sacrifices easy. But there is a wide gulf between this determination and a constant, faithful practice of it. To carry about continually such a determination, to force it to interfere often with pleasant self-indulgence; to warm and cherish it when one is weary of the very thought of duty, and it lies like lead on the heart; to never suffer one's self to be free from the monotonous chant, — Duty, Duty, Duty; to give a pleasant answer to a fretful question; to go through the same routine day after day, — a routine which promises nothing, and amounts to so little that it is never recognized by others as a duty, much less as a sacrifice; — to choose that is to choose a hard life, — but it is also to choose a useful, happy, and peaceful life, — and the future is in God's hands.

Z. Z.

---

## DISTRICT AGENCIES FOR 1856-57.

THE Executive Committee of the American Unitarian Association for the present year, immediately upon their appointment, directed their attention to the subject of Districts and Agencies, in pursuance of the intentions expressed in the Annual Report, to which the reader is referred.\* Regarding the experiment as successful, and believing that it merits a more diligent and thorough trial this year, the Committee are glad to avail themselves of the expressed willingness of the Agents of last year to serve the Associa-

---

\* See pp. 557, 558, of this Journal.



tion again. Accordingly, the following list contains the names, for the most part, of last year's Agents, and their Districts are appointed essentially as before, with only a few changes, which motives of convenience have suggested.

At a meeting of the Executive Committee, held June 4, 1856, it was voted that the following be the Districts and Agents for the year 1856 - 57 : —

*District No. 1* includes all the Unitarian Societies in Boston, Chelsea, and Charlestown. Rev. William R. Alger, *District Agent*.

*District No. 2* includes the Societies in Waltham, Watertown, Weston, Cambridge, West Cambridge, Somerville, Brighton, Brookline, and Newton. Rev. Thomas Hill, *District Agent*.

*District No. 3* includes the Societies in Lexington, Woburn, Medford, Lincoln, Bedford, Concord, Billerica, Lowell. Rev. N. A. Staples, *District Agent*.

*District No. 4* includes the Societies in Framingham, Wayland, Sudbury, Stow, Marlborough, Westborough, Northborough, Bolton. Rev. Samuel D. Robbins, *District Agent*.

*District No. 5* includes the Societies in Dorchester, Roxbury, West Roxbury, Milton, Quincy, Dedham. Rev. Nathaniel Hall, *District Agent*.

*District No. 6* includes the Societies in Medfield, Walpole, Canton, Dover, Mendon, Uxbridge, Upton, Sherborn, Needham, Natick. Rev. R. D. Burr, *District Agent*.

*District No. 7* includes the Societies in East Bridgewater, Bridgewater, West Bridgewater, Taunton, Norton, Mansfield. Rev. J. H. Phipps, *District Agent*.

*District No. 8* includes the Societies in Kingston, Plymouth, Duxbury, Hingham, Scituate, Cohasset, Nantucket, Sandwich, Barnstable. Rev. C. J. Bowen, *District Agent*.

*District No. 9* includes the Societies in Providence, New-

port, New Bedford, Fairhaven, Fall River. Rev. Dr. Hall, *District Agent*.

*District No. 10* includes the Societies in Fitchburg, Leominster, Lancaster, Clinton, Sterling, Worcester. Rev. W. P. Tilden, *District Agent*.

*District No. 11* includes the Societies in Groton, Lunenburg, Harvard, Pepperell, Shirley, Ashby, Townsend, Littleton, Tyngsborough, Chelmsford. Rev. Crawford Nightingale, *District Agent*.

*District No. 12* includes the Societies in Salem, Marblehead, Beverly, Andover, Lawrence, Lynn, Danvers, Gloucester, Newburyport. Rev. Dr. Briggs, *District Agent*.

*District No. 13* includes the Societies in Templeton, Hubbardston, Barre, Petersham, Athol, New Salem. Rev. Edwin G. Adams, *District Agent*.

*District No. 14* includes the Societies in Deerfield, Greenfield, Northfield, Brattleborough, Vt., Northampton, Chicopee, Ware, Springfield, Brookfield. Rev. J. F. Moors, *District Agent*.

*District No. 15* includes the Societies in Charlestown, Walpole, Keene, Dublin, Peterborough, Concord, Manchester, Nashua, New Hampshire. Rev. Adams Ayer, *District Agent*.

*District No. 16* includes the Societies in Saco, Portland, Brunswick, Bath, Hallowell, Augusta, Kennebunk, Maine, Portsmouth, Dover, Exeter, New Hampshire. Rev. J. T. G. Nichols, *District Agent*.

*District No. 17* includes the Societies in Belfast, Bangor, Thomaston, Perry, Eastport, Calais, Maine. Rev. Dr. C. Palfrey, *District Agent*.

*District No. 18* includes the Societies in Brooklyn, N. Y., New York City, Staten Island, Williamsburg, Jersey City, Philadelphia. Rev. Dr. Farley, *District Agent*.

*District No. 19* includes the Societies in Troy, Albany,

Syracuse, Rochester, Buffalo, New York. Rev. Edgar Buckingham, *District Agent*.

*District No. 20* includes the Societies in Geneva, Ill., Chicago, Ill., Detroit, Mich., Rockford, Ill., Cincinnati, Ohio, Marietta, Ohio, Meadville, Pa., Austinburg, Ohio. Rev. A. H. Conant, *District Agent*.

*District No. 21* includes the Societies in Louisville, Ky., St. Louis, Mo., Alton, Quincy, Peoria, Dixon, Ill. Rev. J. H. Heywood, *District Agent*.

The above list includes most of the Societies in the denomination. Some are omitted because their isolated position forbids their inclusion in any of the above-named groups. Such is the case with Montreal, Canada, Burlington, Vt., and Baltimore, Md.; from all of which, during the past year, the Association has received contributions of aid, which it hopes may be repeated in the year to come. A few other Societies are omitted, because, in their feeble condition, no assistance from them can properly be asked.

In the list of District Agents there are some new members, and these may like to know what course was followed last year. In answer we may say, that no particular course was prescribed, and on assembling at the end of the year it was found that no uniformity of action had been observed. Some addressed a letter to each minister in their District, or, in the absence of a minister, to the Parish Committee. Others made arrangements with their brethren, which would enable them to present the claims of the Association in the course of their ordinary exchanges. The main thing was to secure a contribution from every parish in the District; and, for this purpose, to be prepared to preach upon the subject wherever opportunity might be afforded. So also in regard to the matter of his address, each brother adopted

the course which he judged best. Some presented the claims of the Book Fund, some spoke at length upon the missionary operations of the Association, while others offered only some general views of the importance of Christian and denominational activity. As to all these details each Agent will doubtless find one course best suited to one Society, and another to another, and will adopt the method best fitted to the end to be kept in view, — awakening Christian sympathy, and arousing Christian activity.

As to the amount of money to be raised, a word may be added. Most of the Agents last year reported that there was a disposition in their Districts to give cheerfully and generously to the objects of the Association, and a growing confidence in its plans and prospects, which afforded hope of an increase of contributions for the year to come. On footing up the sums which may be regarded as sure, it was found that they amounted to ten thousand dollars. If all parishes give according to their ability, and to their duty to the great interests of Christian truth and righteousness, their contributions will greatly exceed this sum, and every Society will be made richer by its gift.

It is hoped that District Agents will feel the importance of an early attention to the service to which they are here invited. With some Societies the time for their annual contribution to the Association occurs in the summer, or early in the autumn. In most cases arrangements for preaching must be made some time in advance. For these and other reasons, it may be well to ascertain at once the times when this subject can be best presented to each parish.

There will be two conferences of the District Agents and the Executive Committee during the coming year ; one in the autumn, for the purpose of reporting the progress of

plans of action, the other just before the next anniversary of the Association, to gather up the results of such plans. The expenses of attendance will be paid by the Treasurer, as will also other necessary costs incurred in the discharge of duties in the service of the Association. The Secretary of the Association will hold himself ready to preach to any Society which it may be advisable, in the judgment either of any District Agent or of any minister or parish committee, that he should visit personally; and will at all times be happy to forward any information which he can supply.

It only remains to express the wish, that the year upon which we are entering may be marked by more energetic and successful labors than any of its predecessors. We are grateful for the signs of a reviving interest in the measures undertaken, and the hopes that encourage us onward. Let the earnest voices of those who are here invited to set forth the claims of the Gospel upon our co-operation, be heard in the churches in their neighborhood, pleading for a deeper love for this work, and for more generous appropriations to it, and what new and quickening influences of God's Holy Spirit may pervade our entire body! After a few years of such systematic and devoted labors, it may no longer be said of us as a body of Christians, that we are like "an island of ice in a sea of fire,"— we may be doing our full share of the work in the vineyard of our Master. Whether all our brethren in the ministry will co-operate with us in the plans here set forth, it is not for us to say. Some of them may feel that these plans are not wise, and may conscientiously refrain from sanctioning them. We shall respect all sincere scruples, and shall weigh no man by our private scales. But where there is no objection to these methods of action, where they win approval from the reason

because they are wise, and from the conscience because they are useful and hopeful, there we shall look for co-operation, prompt, hearty, persevering, — and we feel sure we shall not look in vain.

---

## EXTRACTS FROM LETTERS.

As the most recent information in regard to our mission in Kansas has been spread before the public by the addresses of Rev. Mr. Nute and Mr. E. B. Whitman, Esq., during their late visit to New England, we may confine ourselves chiefly, in this number of the Journal, to the letters we have received from our laborious missionary and indefatigable correspondent, Rev. Mr. Dall of Calcutta. We feel sure that our readers will not regret that we give up so many of our pages to extracts from his letters. They constitute a picture of missionary life as devoted, faithful, and successful as can be found in any of the annals of missionary enterprise. We give below seven letters from Mr. Dall, omitting from each a few commencing and concluding words.

*“ Calcutta, December 22, 1855.*

“ Your second letter, dated Boston, October 16, 1855, has reached me just in time for acknowledgment by the outgoing mail. Thank you also for the October number of the Quarterly Journal. I see that mention is made of our mission in it, and I know that it will cheer our Calcutta friends. Our ‘ Society for the Propagation of the Gospel in India ’ is gaining a steadier footing and a firmer hold from month to month, and almost from week to week. There is no one but myself to prepare its publications as yet ; but, by a very careful outlay of time, rising daily an hour or two before the sun, I am able to meet all engagements. All the daily newspapers of

Calcutta, — The Englishman, The Hurkaru, The Morning Chronicle, The Citizen, and a well-edited tri-weekly called The Phoenix, — open their columns to my contributions ; and though the principal ones make their subscription price \$ 30 to \$ 36 a year, they are sent to me gratuitously by their editors, in consideration of my occasionally writing for them all. My only subjects are religion and morals, and, not infrequently, direct doctrinal Unitarianism. I am corresponding monthly or oftener with Madras, and sending books and pamphlets frequently, by a cheap ' Book Post ' which the often generous English government has extended to India among other blessings. So it is that my faithful brother Roberts and I, without having yet seen each other's faces, seem to have become well acquainted, and strongly bound together by a common sympathy.

" The Sunday services at the Mission-room are as well attended as ever. Attendants, including a native Christian or two, begin to bring their wives and children with them ; and of late (our pastoral record having opened with the entry of four children christened) we enjoy an incipient church feeling. We even dream of a little Sunday-school.

" You speak of the possible mission of a Unitarian preacher to Madras, by the way of Calcutta. I regret to find how rare and difficult is the travelling communication between Calcutta and Madras. It hardly exists, — with occasional exceptions of a ship, — unless by the exorbitant ' overland mail ' steamers. My advice decidedly is, therefore, that the missionary go at once from Boston to Madras, and thence correspond with me and with leading men of our society, such as Mr. Lewis, our Treasurer, or with our President, Mr. Pratt. There can be no possible doubt that such a man would find his every energy taxed to the utmost in Madras and the neighboring cities of Southern India. The English language is quite as generally understood at Madras, with its 300,000, as in Calcutta, with its estimated 800,000 or 900,000. The more I see and hear, the more am I persuaded that the best and most conscientious Christian converts in India are about to fall into our path of light. I have never yet addressed myself particularly to these, but they are often coming to me for conversation and for books.

And they all say that Unitarian Christianity needs only presentation to be accepted by native Christians everywhere. I lately visited Mr. Pratt, at Burdwan, 66 miles northwest of Calcutta by railway. While there I was introduced to the Rajah of Burdwan, who is called the wealthiest Rajah in India. His collectorate, private houses, palaces, and gardens, make up nearly the entire city. A showy company of cavalry usually attends him as a body-guard, and he is otherwise surrounded with Oriental state. He has grown up with European associates about him, and lives almost as a European. For years he has welcomed the society of Christian missionaries, and once and again been 'almost a Christian.' His dignity, almost amounting to coolness on my first approach, presently softened into attention, and then warmed into deeper interest. His first question to me was concerning the deity of Christ, which he said he could never accept. Surrounded by twenty or thirty listeners, I gave him, succinctly, our Unitarian views of Christ's relation to the Father as a Son, and to every man as the perfect image of the Father's will, — the way of peace, the truth of God, the life of heaven upon earth. Whereupon he expressed great delight, — even saying that he would 'rather have missed a crore of rupees' than not to have heard what I said. He asked for Unitarian publications, some of which I presently sent him by his own messenger. He begged me to come and preach those views to his people. He would insure me a hall and an audience whenever I should come, only send him word from Calcutta one day in advance. He wished me to send him Unitarian tracts by mail; which I am doing. He ordered his carriage for my return, and, in Bengalee (understood by a native Christian who accompanied me), he spoke to his attendants of what I said of Jesus. Before leaving Burdwan the next morning, to meet engagements in Calcutta, I visited and examined a fine school of 400 boys, supported by the Rajah as his own, rejecting all offers of government assistance. This assistance, by the way, is given to all schools, heathen and Christian, Unitarian and Trinitarian, to the amount of about half the entire outlay. On the walls of the Rajah's school I gladly noticed moral precepts in English Bible words, and my brief religious appeals to the classes were



apparently welcomed by both teachers and pupils. My prayer is that God may turn the Rajah's heart wholly to himself. I place but little reliance on the results of a single interview. Still, I shall be grateful to be permitted and encouraged to come to Burdwan, and preach to the Rajah, his household, and his schools; though no pecuniary aid to the mission should ever grow out of his professed interest."

*"Calcutta, January 8, 1856.*

"The new year opens with a smile upon us; may it be the same with our cause at home. God grant us all a year of new faith.

"Our report for the first six months has just been given in, and it surprises not a few of our friends. I intend you shall have it in some form by the next mail. We are out in the 1856 'Directories,' and it is the first time we have had the names of the Unitarian Society before the public. Mr. Pratt and others will lose standing by it, but there is no shrinking from a public confession, thank God! Our mission is increasing its hold upon the native mind, of which we have increasing and delightful testimony. I enclose for your eye parts of notes from natives and 'East Indians,' as the country-born half-bloods are called. I find Mr. R. Forbes to be a man in high trust by government, — a fine-looking, white-haired old man of seventy-one years, who for fifty years has been a constant member of the Church of England here. Solitary study has made him a Unitarian. I wish I could send you the half of what he has written me. Nor is he the only one that has sprung up in this way, to our unexpected encouragement. On the other hand, institutions are sending for me to address them. Not long since I lectured to the Bethune Society, — that includes all the older pupils of the chief Government College in India, the Presidency College. And now, within a day or two past, the wealthy natives (Babus) have made me the chief speaker at the 'Commencement' and Prize Distribution of the Metropolitan College, which has seven hundred students, and is the only College started in India by natives who refuse government aid. Such opportunities, granted to few if any other Christian missionaries, are surely to be coveted. You will see the report of my 'Metropolitan'

College Address in the newspapers I send. Letters asking for tracts and sermons, and explanations of Unitarian Christianity, increase upon me. Some of them are from distances that require weeks of mail carriage to reach me, as the one enclosed from Jokehai, which I do not find on my map, but am told is in the far South. My intercourse with Mr. Pratt, by letter, is almost as constant as before he left Calcutta on his educational journeying. He is firm, and steadfast, and zealous as ever. While on a visit to him at Burdwan (seventy miles northwest of Calcutta) lately, and walking at sunrise among the idol temples in the bamboo groves, I was not a little pleased to be able to make myself fairly understood in conversing with the natives on the unity of God. In asking them, pointedly, whether there were many or only one God over all, some said they supposed that there was 'only about one.'

"Since the receipt of your 'Quarterly,' and my printing what you there say of Florence Nightingale as a Unitarian, a brisk controversy has sprung up. There have been two letters on the opposition, and three on my side, all tending to call attention to the simple truths of the Gospel. I am called out into print in the newspapers and periodicals oftener than once a week, so wide open is our 'door of utterance.' It will be interesting to friends at home to know how great is the demand for American school and other books here. Two such, that I had with me by mere chance, are being, in part at least, translated into Bengalee for native schools. Please tell Miss Whitman, at Lexington, that one of them is a little Primer of Moral Philosophy that she gave me, with her autograph, as a memento. I was happy in being able to procure 'The Rollo Books' (eight or ten volumes of them) for an eminent native gentleman of my society, who expresses his intention of making them a model for a Bengalee series.

"I have only time to add, that I am going soon again to the Rajah of Burdwan, who was too ill on my last visit to see me, or make the arrangements for my preaching which he intends."

*"Calcutta, January 23, 1856.*

"Yours of November 26th, 1855, reaches me just in time for a few words, and very few, by the outgoing mail. I hoped to have

sent you our semiannual report by this opportunity, but we decide that we must send a few copies of it to England and elsewhere, and the putting it in type will delay its coming. I must say we are encouraged to see how many doors God is opening to us, and how much the native population are moved at our coming. To-night I commence a course of seven or eight public lectures, parts of each of which are to go regularly before the public in the leading journal of Calcutta, 'The Englishman.' To-morrow I go for the third time to Burdwan, to the Rajah. With the new year we have commenced holding a Sunday school for two hours each Sunday. There are five or six gentleman teachers, and we are likely to be overrun with pupils. I am daily at the School of Industrial Art, and the young men will talk to me even there on religious things. My Bible-class continues the study of the Ministry of Christ, on Sunday afternoon, at my residence here. I find that I have taken about sixty-eight dollars for the books you sent with me. The remainder are many of them borrowed and returned from week to week. The Miracles, the Plenary Inspiration of the Bible, and the Godhead of Christ, are the topics most constantly introduced by inquirers. Letters and inquirers come to me, perhaps three or four every day. I hardly know how I get through the amount of writing, talking, printing, and reading of all sorts of books and papers and arguments that pour in upon me. My address to the seven hundred young men and others, at the Commencement of the Metropolitan College, has been very kindly received by native gentlemen, and is printed, as I am told, in Bengalee and Oordoo. I continue writing occasionally for all the daily papers, four in number, and for one tri-weekly and one weekly, and read them rapidly through, as a duty, every morning; and so learn more of India as she is, and is governed, and of her wants, than I could in any other way. I had an invitation to preside the other evening at the celebration of the fourth anniversary of the Calcutta Free Debating Club (all native young men), but their Scotch Church patrons interfered, and prevented the plan from being fulfilled.

"My stanch Christian native friend, the schoolmaster of Bali, Chundy Churn Singha, is suffering not a little in his purse for his

Unitarian independence ; but none of these things move him. He goes on scattering tracts and books, and making proselytes, as fast as he can. He brought four, I think, of his assistant teachers to our little church last Sunday. Letters come to me from Jessore, seventy miles northeast of this, asking for tracts, and, if possible, a visit. Several native gentlemen, some of them in government employ, long to know about Unitarian Christianity.

“ My health remains firm, and I have no fears whatever on that score ; though how all the work that is flooding in upon me is to be done, without a colleague, the Great Giver of strength only knows. Mr. Pratt is far up in the country, looking after his ten thousand schools, and his health has greatly improved. Did he not open his purse to my mission, continually and freely, — he and our American consul, Mr. Lewis, — I know not what we should do. I have all the money I want, and pray you to thank our friends earnestly on my behalf. I can live here comfortably enough on \$ 1,000 a year. Ask them at your side, who is to go to the distant points, or even the comparatively near ones, that send me word for tracts and the spoken word ? I pray God to give us a man speedily, for the work is large and glorious.”

“*Burdwan,\* January 26, 1856.*”

“ I write you this time from the royal old city of Burdwan. A few days ago I received a note from one who calls himself our ‘ Unitarian brother,’ the Moha Rajah, bidding me come ‘ at my earliest convenience and preach for him.’ I was specially glad to get this invitation, as I knew that pointed efforts had been made to induce the Rajah to have no more to do with me. A leader of one of the Brama Shovas (Vedantist Societies), for whom the Rajah had built a place of worship at Burdwan, had been taxed by me, in a friendly conversation, with inconsistency, for not preaching Jesus Christ to his people ; though he fully acknowledged that Jesus spoke higher and purer wisdom than man ever spoke before or since. ‘ He had never opened his lips concerning Jesus in the Shova ; and had no excuse whatever for thus hiding

---

\* “ About seventy miles northwest of Calcutta.”

his convictions, but the fact that all Christians called him God Almighty.' This Vedantist told a friend of mine, whom he took for a sound Vedantist like himself, that he had laid three of my inconsistencies before the Rajah; and what do you think these were? Bear in mind that the preacher of the Veds had never called on me, nor asked a single question concerning my views of Christianity. My three great errors were,—1. The perfection of Christ's character; 2. The Miracles; and 3. The Plenary Inspiration of the Bible. I plead guilty to the first two counts. With respect to the third, you know that I make Christ's own word to be (in the Bible) as 'the mountain of the Lord's house on the top of the mountains,' and so add the unity of the Bible to the other grand 'unities of Unitarianism.' But I am wandering. I said I was particularly glad to make this (my third) visit to 'his Highness' the 'Great Rajah,' as I knew he had been told of my 'inconsistencies.' Yes; as I swept along the west side of the Hooghly on the rail, toward Burdwan, between rice-fields and sugar-plantations, and through groves of cocoanut, and other splendidly graceful varieties of palm, I inwardly thanked God that 'two or three' were to be gathered together, at the Rajah's invitation, (and, as I supposed, in a Christian church erected by the Rajah,) to hear those simple and converting views of the Infinite Father and the Holy Son, the priceless value and glorious power of which, such as receive them by inheritance hardly understand. Reaching Burdwan on Thursday noon (January 24), I was driven directly to the principal palace, and there waited awhile in the study,—a library-room altogether English, and richly packed about with elegant editions of works American and English. 'Key to Uncle Tom's Cabin' caught my eye among the titles. I am told the Rajah shuts himself up wholly at times, and away from callers even, that he may give himself to his books. Not that he is particularly fond of moral philosophy; for books on sporting and 'chock full of fun,' like 'Sam Slick,' which I saw on his table, suit him best, at least in certain moods. Still he has always been inclined to favor Christian missionaries and listen to them, and he vastly prefers European to native society. Presently the Rajah (having received my card from an official) came graciously in and

sat in one of the library chairs near, and conversed with me like any easy-mannered European. Christianity was our immediate and only subject, and the Rajah seemed glad to listen. Indeed, an 'East Indian' gentleman (i. e. 'country born,' or 'half-caste'), one of the Rajah's superintendents, told me he heard the Rajah repeating to friends, after I had left, what had been said to him of religion and Christ by the 'Unitarian.' The Rajah introduced me to his own brother, — wearing, like himself, what might be called a hat (without a rim), bristling with gold and jewels. After half an hour's conversation, he asked me upon what subject I would preach. He wanted it in writing, that he might send it round to the English and others, through the town. The subject I gave was, 'A Unitarian View of Christ; his Relation to God and to Men.' After giving him this topic, 'his Highness' (as everybody calls him) had me shown to a carriage and conducted to a house, — or cottage, — which was to be my own while I should stay. Of course it was amply provided with servants and every comfort. This was early in the afternoon of Thursday. From this time until the next day after sundown, I was entirely alone, except a brief call from one of the Rajah's superintendents. With the exception of a sunrise hour, that I spent among the elephants and camels, I had the day to myself; and gave it all to the preparation of a discourse for the evening. At seven o'clock the carriage came and wheeled me through the rather chilly evening air about a mile, to the chief palace. Adjoining it was a beautiful hall, finished in scarlet and Oriental style, with pews, etc., resembling an English chapel. On entering, I asked one of the Rajah's East Indians whether there was a Bible at hand out of which I could read. He said there was "one in the house" near, and it was speedily brought. Upon the flaming punkas or suspended fans about the hall were written, in brilliants, what I took for Bengalee sentences out of the Veds; particularly the favorite Vedantist text, 'God is one, and without a second.' A congregation of from forty to fifty persons had come together. They all understood English more or less, and gave the deepest attention. Among them were the Rajah's schoolmasters; and seven or eight good-looking men in native

white robes and turbans, who sat on my left, the Rajah introduced me to as native Christians. One only was in black broadcloth, — the physician of the household ; but the seven or eight were all, as I understood it, in the Rajah's employ. At the close of three quarters of an hour's discoursing, the Rajah thanked me for my work ; and, turning to some government officers, who seemed to have come in from curiosity, he asked them why they could not adopt the views that had just been declared. They said such views were very plausible, and perhaps they might some day adopt them. The congregation nearly all remained, and gathered about me in a deeply serious mood with all sorts of questions. Some very intelligent men of them were Vedantists ; and they distributed (to the interested and most interesting crowd) all my tracts, with my glad consent ; and then borrowed all the books I had with me, — Eliot, Peabody, Burnap, Ware on Christian Character, and others. They said they would take good care of them till I came again, which they hoped would be very soon. They were particularly anxious that I should discourse to them upon the miracles. These, as facts, and signs of a higher than the usual presence of divine power, I heartily believe in, and shall present at Burdwan ere long, as I am able. On the spot, I gave my general views of the Christian miracles ; also of the Bible as testimony, containing the word of Divine Wisdom, — of the several ways in which God had manifested himself to the world, — of the insufficiency of nature and of conscience to guide men without a further Saviour, Christ Jesus our Lord. There could not be a more emphatic appeal to God for a Saviour like Christ, than the present terrible darkness of the people of India, with all their culture and conscience, and their best interpreters of both creation and humanity in the writers of their highest scriptures, the purer Veds. I have no room to report more of the conversation, which I hope to renew at Burdwan during the coming week. A few days after I returned to my place in Calcutta, I had the following note addressed to me (enclosing more than enough to meet my railway charges for several visits) : ' The Moha Rajah of Burdwan in reply to Rev. Mr. Dall ' (my farewell note), ' would wish him farewell, and would be glad to see him as often as he

can make it convenient. The Moha Rajah, as a small token of Christian regard, begs to enclose him rupees one hundred.' I hope the word 'Christian' in this little note may come to mean something, with God's help, by and by."

*"Calcutta, February 11, 1856.*

"I have returned from my place of daily visitation, the Industrial Art School, though it is still 'before breakfast.' At this season, when the thermometer sinks in the early morning to 64°, and the air is softened either by heavy dews or occasional showers, what Heber says of the 'lavish kindness' with which God scatters his natural gifts in India, is never out of one's mind. In these morning walks one is terribly impressed also with the other thought of Heber's hymn; namely, how abject, how deeply sunk, how 'vile,' is man. The only native women one sees abroad are, of course, those of a low caste. 'T is hard to give the honored name of woman to these poor, naked signals of degradation. The men seem crushed to the dust by a killing reverence for their conquerors; and you seldom pass a man who does not join his hands, put them on the top of his head, and bend to you in the attitude of worship. They call it a 'salaam,' and it is perhaps a thing of habit only. It certainly has little of love in it. The women, on the contrary, gaze at you stoically, and with little more than brute intelligence in their indifferent eyes. Sometimes they have struck me as pictures of despair; again I have thought despair was too high an exercise of soul for them. As I was leaving the railway depot at Burdwan the other day, I was appealed to for 'Bucksheesh' by a Hindoo woman, black as our darkest Africans, with a child at her breast. If a starved hyena, or a chimpanzee with her clinging cub, had met me, I should have expected just such a first impression. Again I was across the Hooghly at Bali, visiting Chundy Churn and his schools the other day, and as we stepped out of the dingee upon the bank, there lay the yet supple body of a female of higher caste; and, to judge by the terrible howlings in a house near by, she was one who had been deeply loved. It was there on the black mud of the sacred stream that this fairer-skinned — and hitherto never exposed — sister,



and doubtless mother, about twenty-two years of age, was lying ; covered, or scarcely covered, with her own long black hair. A Bramin priest and a body-burner were standing on either side of her, tossing from one to the other some liturgical jargon, in brief jingling rhyme. A pile of a dozen short sticks of wood, a little higher up the bank, was about to be kindled, so that, limb by limb, gradually, ashes might go to its kindred ashes. This body-burning is horrid, horrid work ! I supposed it was done decently ; but no : the poor frame (except where families are rich) is laid, supple with just departed life, across so small a heap of wood, that the head and limbs project awfully on either side, and are only afterwards gathered to the coals. Where there is money to supply it, immense quantities of butter are plastered about the body ! O it is horrible, and had better not be told ! Among the superstitions that curse all ranks of Hindoo life is this : namely, that a house must not be occupied by the living that has ever been a house of death, or in which any one has died. One of the millionnaires of Calcutta, a Hindoo, who has just died, has been reported in the newspapers as on the banks of the river awaiting death for a fortnight or more past. I learned at Bali that the body of that young woman was tenanted by her, in perfect health, the day before it was burned ; and that she had died of cholera in the night, and that, as a matter of course, she was hurried breathing from her bed, to pillow her dying head upon the cold mud, and be sunk in the water up to the lips, for perhaps an hour before she breathed her last. These things are not realized until one comes among them, and sees them going forward as regularly as the common necessities of life. You are perhaps aware that at one of the chief Ghats (or what should be wharves) in Calcutta, commonly known as "the burning Ghat," fifty to eighty bodies are burned daily ; and that, pass it when you will, the fearful odor taints the air for a long distance before and after you.

"But I took my pen for quite another purpose than to shock those feelings of religious decency, that, with all classes in America, are inseparable from a funeral hour, and from a garden, not a Ghat, of graves, — feelings that give us a cemetery where we love to say the dead repose, not a hideous charnel, where a thousand

vultures, kites, and adjutants, voraciously treading one upon another, are allowed and invited to forestall the grave-worm in his proper work.

“ To-day is a Hindoo holiday, when the freshly painted idols go about the streets, waited on with flowers, and fanned and saluted by thousands upon thousands, who believe that the priest’s word has given life, during the night, to what was yesterday the work of their own fingers, that twisted the straw and daubed on the plaster and the paint. This life departs at sundown, when the idols are thrown into the river. All the educational institutions keep holiday, and the pupils of the Industrial Art School also must needs go to their friends and quit work for the day. As I have driven up to the School nearly every morning since Mr. Pratt’s office of Secretary of the Institution was transferred to me in August last, I should have gone in some other direction but for the sickness by fever of a dear little boy, Kadar Nauth Sen, a very promising pupil for his (twelve) years, and brother of our School Sircar (cashier) Proosotum Sen, perhaps the most hopeful, certainly the most regular, member of my Bible-class. On arriving at the little bath-room in the school premises, which is their lodging-place, I found intelligent little Kadar sitting up in bed, and holding in his hand our last tract, compiled from your ‘Altar at Home,’ and containing, on six pages, six ‘Prayers for the Christian Life,’ introduced by (your own) selected quotations from the Bible. Kadar reads and writes Bengalee well, but English not so well; though he is rapidly mastering it, partly in our Sunday school. Proosotum (twice or more his brother’s age) is a very good both English and Bengalee scholar. If you knew how extremely jealous all high caste Bengalees are of any offered religious teaching that is not distinctly asked for, you would appreciate the joy I could not but feel at what I saw in that little room. Kadar had committed to memory that extract from the Psalms which begins, ‘How excellent is thy loving kindness, O God!’ This he repeated to me in English, verse by verse, with great deliberateness and a very distinct enunciation. As I said, the little fellow does not yet talk English; neither do I, though conveniently possessed of the colloquial Hindostanee, yet talk

Bengalee. So I sat and heard the elder brother explain to the younger the grand and glorious thoughts of the Psalmist, in Bengalee and in English. The delight with which this very intelligent and loving and pure-minded child took in these revelations of God's presence and God's nature, as life and light and joy forever, gave me feelings such as I could almost dare to say, inspired those who once said, 'The Spirit of glory and of God resteth upon us'; and even moved him who said, 'I thank thee, O Father, Lord of heaven and earth, that, hiding these things from the wise and prudent, thou art revealing them to babes.' Press of duties forbids my saying more at this time. Indeed, the only thing that I started to say was this, — that we have reason to hope much, in the future, from the way in which the Bengalee heart and mind begins to accept the Scriptures at our hands.

"I will also add, that the elder brother has found pictures of Christian living and dying in the persons of Mrs. Stowe's Eva and Uncle Tom, which have flooded his eyes with tears, and baptized his heart with a very earnest desire to die as they died; and, if the stumbling-blocks of Incarnation and Sacrifice and a tri-personal God can be proved not to be of the Bible, to take his stand, in spite of terrible excommunications and imprecations, on the side of the Bible and Christianity."

*"Calcutta, March 8, 1856.*

"I have not had the pleasure of receiving any word from you by either of the last two mails. I trust you are enjoying fair health, as I am, though the contrast between March in Boston and March in Calcutta is enough to make one shiver. The fiercest heat of the year is just coming upon us. The rains come in June, but they tell me that the burning drought of April and May, with little air moving, is the trial-time for foreigners. The unexpected opportunity of publishing my entire course of doctrinal lectures in a leading newspaper of this city, with the natural desire of making the best of every good opening, moves me to give ten, where I might only have given eight. Thus extended, the course will run through March; — but the weather is already waxing hot. Subscribers are offering to defray the expense of publishing them in a

small volume of about one hundred and fifty pages. I suppose they will be so issued, in the name of our 'Unitarian Society for the Propagation of the Gospel in India.' Incidents are occurring daily that I long to give you, but they crowd too fast for record.

"Within a day or two I was called on by a native gentleman whom I met some weeks ago at Bishop's College (High Church of England). He was born a Mohammedan at Shiraz in Persia. He was brought to Calcutta and put to school. He fell under Christian influences, believed, and was baptized. Three or four years ago he entered Bishop's College, and is now a graduate of its Divinity School. He leaves in a week for a two thousand miles' journey from this, to the extreme north of the Punjab, near Cashmere and the Himalayas. Three months ago a copy of Bur-nap on the Trinity (one of those you gave me) was put into his hands by a fellow-student. He was deeply moved by its reasonings, and is become almost a Unitarian. He told his Church of England supporters so; but they resolve on sending him as a catechist in their service on this far journey to Peshawur. He inquired at the College for other Unitarian books, but could not beg or borrow any such,—though he saw his teachers reading them. He applied to a bookstore in Calcutta, where there was a supply of our books, but they, seeing his college cassock and cap, told him they had no such books. Finally, he came to me; I recognized him as a student of the College who had happened to stand next me as I not long since joined in their chapel evening worship. He gave me his name, John Mo-at-ter; told me his struggles of mind, and asked if I could give him a Unitarian book or some tracts. He felt very sure that such books would be in demand among all Mohammedan and other inquirers after Christianity on the borders of Persia, whither he was bound. He begged that I would allow him to correspond with me, and send him a few tracts from time to time by Book (or Boughy) Post. I was more than willing to consent to all he asked. I gave him, out of the books that still remain to me, Eliot, Peabody, and Dr. Worcester, and Miles's Gospel Narratives, with a dozen tracts to take with him to Peshawur. He would have given anything

for a full commentary on the New Testament. His heart was wholly Unitarian, but not a few texts puzzled him. I have had repeated applications for a Unitarian Commentary. I would gladly have the money for a fresh supply of books taken out of my stipend, if it be the money that is lacking. Friends about me here would cheerfully make it up, if I was in distress for it. Madras, Burdwan, Lessore, and Peshawur are the only places (exclusive of Melbourne, Australia) to which I have sent of the books you gave me in charge. But I know not how to be grateful enough to God that these should have opened to us within three quarters of a year from the time of my first setting foot in India.

“The work in Calcutta crowds on me so that I have less time to visit the neighboring villages than formerly. The Brama Sumaj at Kidderpore, where I gave a weekly lecture for two or three months, has been broken up, and those who were the prime movers of my labor there are suffering not a little persecution, and are, I hope, all the stronger for it. The cross is good. They are often at my room here, and at my Mission-room also on Sunday mornings. One of them expressed himself earnestly as a full disciple, and would be baptized. He is translating into English for me the seventy or more hymns, written and prepared by Ram-mohun Roy for his Vedantic Church, and used (in Bengalee) in all their Sumajes (assemblies). Some of the hymns are glorious utterances of absolute reverence for the Most High; — their constant word for Him is OM, which they intend shall concentrate their every highest and deepest thought of Him. It ends their every prayer, like our ‘Amen.’

“Within the last ten days a fine class of intelligent men has formed itself about me. They desired to read a course of lessons with me on the foundations of Christianity, and accompany it with conversations. They proposed to come every day, on leaving their offices, at four or half past four o’clock. Of course I consented; and, though I have usually gone abroad at five on one errand or another, I have much joy in giving them an hour or more daily. They are this moment reading the ‘Gospel Narratives’ near me. Knowing that the Overland Mail is presently to close,

they will not let me leave my pen. This new daily class numbers eight or ten, and is adding somewhat to our congregation on Sundays.

"Since I last wrote you, I have preached again before his Highness the Rajah of Burdwan; and the discourse, heard by one or two Mohammedans, beside thirty or forty Hindoos, has been favorably mentioned in the newspapers. In a note to an interesting memoir of a Burdwan missionary for twenty years, Rev. J. J. Weitbrecht, (pray read that book if you can lay hands on it,) I find the Rajah's chapel (in which I preach) spoken of nearly as follows. As my class engross one half my thoughts, please accept the description for my own. The Vedantist Service at Burdwan (to be like that at Calcutta) was established about 1850. Mr. Weitbrecht (lately deceased) says: 'I was invited by the Rajah to attend the ceremony which is performed every Saturday evening, under proviso that I should abstain from making any observations on the occasion. I went to the place, accompanied by a gentleman of the station. A bell was rung to invite the hearers, and on entering the place we found a large oblong room fitted up and arranged much like a church. The seats were enclosed with neat railings. At the farther end there is a raised desk or platform gracefully decked with red cloth. On this were sitting two young pundits, and below, in front of them, four singers and musicians with instruments. There were some sixty baboos present. On the punkah (great fan) suspended over the pundits, the words were written in gilt letters, "*Om Tatshat, God the Unchanging, Self-existent*". The pundits commenced the service by chanting a prayer in Sanscrit, in praise of the Creator. After which one of them read a text from one of the Veds, translating it into Bengalee, and then expounded it in a simple and intelligent manner. In this way he went on for twenty minutes. Then the second pundit gave out a text, and delivered an address composed for the occasion in pure Bengalee. . . . . I was agreeably surprised to find nothing really objectionable in their discourses, either in point of theological doctrine or morality. The preacher chiefly dwelt on the being and attributes of God, quite in harmony with what is called pure deism. Even Pantheistic notions were contro-

verted and disallowed ; e. g. the preacher said, " God is a spiritual being ; he is above all created substances. He is not the sun. He is not fire. He is not the sky. All these were made by him, but he was before them." Now the very Veds from which the pundit took his text contain prayers addressed to the Sun and Fire as divine beings. . . . . The whole ceremony lasted about an hour and a quarter, and was concluded with singing and music, which lasted far too long for our ears. . . . . I heard that one of the hymns sung in praise of the Creator was composed by the Rajah himself. . . . . The Rajah's moral character is far better than that of most of his equals. . . . . He honors his wife as a Christian would his partner. . . . . The Bramins report everywhere that the Rajah is become a Christian. He cannot stop where he is. . . . . Doubtless the day which should see him bending his knees before the Son of God (!) would witness a shaking of the whole of Bengal, and thousands would follow his example.'— You see, brother, how great are the opportunities God is giving your poor, happy fellow-believer.

*" Calcutta, March 19, 1856.*

" I have just had an unusually interesting call from the brother missionary of whom I spoke in my last. I wish you could have been with us. It would have increased even your lively faith in the simplicity and power of a Unitarian Gospel. The account I give you of this call is but an every-day specimen of my present privileged life. It was the parting visit of a brother who leaves to-morrow for the far northwest. We sealed it of course with prayer to our Father. You recollect that he was born in Persia, had his boyhood there, and was a Mohammedan ; and all his connections were Mohammedans. The Koran he knows by heart, as it was taught him by his father in Shiraz. The Persian Mohammedans are more intelligent and far less bigoted, he says, than those in this region ; Calcutta and Madras Mohammedans having been, not a few of them, converted from Hindoo idolatry in rough ways ; so that many of them are not able to read the Koran. The friend who has just left me (John Muattur, or Moätter, is his name) first found Jesus of Nazareth favorably spoken of by Mahomet, in

the Koran; and then proceeded to acquaint himself further with his history. He became familiar with Hebrew and Greek, adding these to his Persian and Arabic, and read the original Old and New Testaments. Circumstances brought him to Calcutta, where Mr. Kay, now President of Bishop's College, near Calcutta, talked with him; moved him to be a Christian; baptized him; educated him and gave him money, from time to time, as to an own son. He has now completed his theological course, and leaves Bengal for a land-journey of fifteen hundred or two thousand miles, to Peshawur, the extreme northwestern outpost city of British India. Mr. Kay (usually considered a High-Church Puseyite), of whom John Muattur speaks with the deepest affection, meets the cost of this long journey out of his own purse. He even adds to this the travelling expenses of John's brother, who lately arrived from Persia, and, still a Mohammedan, goes with his brother as a watcher and helper in case of illness. The climate of Calcutta seems not to suit my Persian friend. He needs a region where there is less moisture and relaxation from heat. Mr. Kay is aware that his favorite pupil is in danger of becoming a Unitarian. Still he sends him to Peshawur, as a Church of England Catechist, and a preacher chiefly I think to the many liberal Mohammedans of that Persia-bordering country. Mr. Muattur showed me a note of affectionate warning that he received yesterday from Mr. Kay. Still, after several visits to me, and after attendance, with his brother, on our Mission-room services, on Sunday last, he must needs come to purchase whatever Unitarian books I could spare, and say, that, though not yet quite settled in his Unitarian views, he finds himself growing more and more a Unitarian with every book he reads on the subject. Let me here say that he longed above all things for a Unitarian Commentary on the New Testament; a book for which other inquirers have told me they would gladly pay any price. I have written for Livermore before, and for a complete set of Norton, and for other books; the price of which I wish to pay out of my allowance, and have you draw on Mr. Bullard for it. I have in my hands, as income from the books you sent by me, and deducting



the prices of books I have bought and sent to you, to Cambridge, to Meadville, and to Dr. Hall of Providence, about fifty dollars. Please invest that in books again, drawing it from my salary, and fifty dollars in addition to it; and let the books come by the first ship. Dr. Burnap's books seem to have been sought for with the greatest avidity. From my controversial position and persecution, I have parted with all my doctrinal books, except my Eliots, Bartols, Mileses, and Worcesters. Of all these I have enough for the present. But to return to my Persian fellow-laborer. He looks forward now, with almost certainty, to the time when he shall be a preacher of Unitarian Christianity. He is one of the calmer sort of minds, and means to bide his time and prove all things. He purchased my last copy of Channing's Works, and took a couple of dozen of our tracts with him. There are hundreds, he says, all along his way to Peshawur, who will want them. He has a number of half-Christian, Mohammedan friends in Delhi, with whom he desires to put me in communication, some of whom he is sure would accept Unitarian Christianity could they but once hear of it. They had often acknowledged to him that the Koran contained no sufficient religion; yet they would quote the Koran against his mysterious Trinity, especially where Mahomet makes Jesus say, at the great judgment, 'Father, I never taught men that there was any God but thee'; 'I never allowed any to offer me supreme worship'; or such words. My faithful and well-read brother Muattur, who is a good English talker, greatly longs to see America, and spend a year or two in a Unitarian divinity school there, so that he may be a thoroughly fitted Unitarian missionary for Asia. My every hour is happily crowded with work: Sunday preaching, Sunday school, Bible class, daily class, Wednesday lectures, that are printed as fast as delivered, inquirers coming, &c. Pray for us that we be wise and faithful unto death.

"P. S. — I have this moment received a letter from Jessore, from a native Christian pundit, from which I make the following extract: 'One of my brothers-in-law is become a Unitarian. He preached before me to the Hindoo friends and natives of this place, that

there is a God Almighty, who is the Creator of heaven and earth, and Creator of our Lord Jesus Christ ; that God is a superior to all ; Christ our Lord not declared in the Testament to be God. This he himself confessed in many places, that he was produced from the Father. So the Holy Ghost is produced from the Father and the Son. Can the created be coequal with the Creator ? Never. I hope many will be true Christians here very soon. Pray to God that this religion may be soon stretched everywhere in India. I pray to God that he may bless you, and may give you long life, that you may preach the Gospel through India.' I knew the writer of this in Calcutta some time before he went to Jessore, and esteem him highly. He is a teacher, and was, five or six years ago, baptized as a Christian, and is now a strong Unitarian. Thus you see, brother, what a wide door for effectual preaching of the true Christ, God is opening for us. Jessore has already a Unitarian preacher, and Peshawur is soon to have one. Burdwan has heard and welcomed the word at our hands. In Calcutta and its suburbs there are more openings for preaching than one man can possibly fill. At Bali, six or seven miles up the Hooghly, my energetic brother, Chundy Churn Singha, is giving a Unitarian Gospel to one hundred and fifty native boys, and his wife, best work of all, to forty native girls ; while three or four of his helpers, intelligent men, fair English and good Bengalee scholars, long to come to America, and ask you to show them how best to devote their lives to the dissemination of the simple Gospel to benighted and crushed millions of their own flesh and blood. Had I been told in Boston that all this would be accomplished in three quarters of a year, I should have called it dreaming. God is greater than our desire. Alas for us, as a body of Christians, if we redeem not these glorious opportunities ! ”

Accompanying the last letter we received from Mr. Dall was one from a young man, twenty years of age, a native of India, at present employed as an assistant in a “ Training School,” who wishes to come to America, to be educated in a theological school, in order that he may return to India to

preach Unitarian Christianity in his native country. The Executive Committee have this proposal under consideration. Meanwhile we give the letter of Thakoor Doss Roy, which is directed to the Secretary of the American Unitarian Association, in answer to questions proposed by Mr. Dall, with a view to ascertain the amount of his previous education, and his purposes and prospects in life. It is as follows :—

“ *Bali, India, 22d March, 1850.*

“ TO THE SECRETARY OF THE AMERICAN UNITARIAN  
ASSOCIATION :—

“ Rev. and dear Sir, — Being desirous of going to America, with a view to give myself (after due preparation) to Gospel ministry in my native land, I beg to submit the following statement in writing :—

“ 1. I can read and write English and Bengalee pretty well, and while in school, I passed examinations in whole of arithmetic, first five books of Euclid, Algebra as far as simple equation.

“ 2. I have gone through the common school treatises on political and physical geography, political economy, four histories, viz. Greece, Rome, England, and India, mechanics and pneumatics, and Dr. Abercrombie's Moral Feelings.

“ 3. I have been for nearly two years instructor of the young in the following branches : history, geography, grammar, arithmetic, geometry, algebra, prose and poetry, and Scripture lessons.

“ 4. I am a poor scholar in theology. Beyond my study of the Scriptures, I have perused few treatises on this subject ; such as Butler's Analogy, Part I., Bishop Wilson's Evidences of Christianity, Bishop Beveridge on the Thirty-nine Articles, Barnes's Notes on the Four Gospels, and partly Scott's and Burkit's Commentaries, Dr. Channing's Works, and Wilson's Concessions of Trinitarians, and whole of Burnap's Lectures, and Eliot, most of the Unitarian tracts, and Scriptural history.

" 5. I am not a married man.

" 6. After I shall have completed the term of my probation in one of the divinity colleges in America, I think I could be supported in India at a cost of about fifty rupees (\$25) a month, and free house; and I believe part of the expense might be borne by natives and European residents in India. In case American funds should happen to be shortened, I could support myself as a schoolmaster, by setting up a school of my own, or by enrolling myself in the government service in that capacity, which will not entirely cut me off from the preaching of the Gospel.

" Should all resources fail, Baboo C. C. Singha, the proprietor of the Bali training-school, would be glad to make me one of his coadjutors in his school, and to put me in the way of being useful, both as a teacher and preacher, among my countrymen.

" I remain, Rev. and dear Sir, yours very truly,

"THAKOOR DOSS ROY,  
Assist. Teacher Bali Training-School."

We have lately had a letter from Rev. William Roberts of Madras, which, as it feelingly urges the importance of sending a missionary to that place, we present to our readers. Information, entirely confirming the statements of Mr. Roberts, has come to us through various sources, and no doubt can be entertained as to the urgency of this call upon our Christian sympathy and aid. In the near neighborhood of Madras there are several little groups of Unitarian Christians, though in an impoverished and depressed condition. With our present lack of means, and small number of ministers, what can be done for these distant posts?

" TO THE REV. HENRY A. MILES,

*Secretary to the American Unitarian Association, &c.*

" Reverend Sir,—The Rev. Charles H. A. Dall, whom we expected would come over to Madras, is so much engaged in Cal-

cutta that he can hardly foresee when he will be able to pay us a visit. The increasing congregation at Calcutta, we think, would not be inclined to let him proceed to Madras. We are informed by him that your Association talk about sending a missionary to Bombay. How is it, Reverend Sir, that your first view is set aside? Madras Presidency is in much want of a European missionary. To our great regret, it is put off from day to day. Both my father and myself have undergone great difficulties in upholding Unitarian Christianity in India, and this, you may fully rely, Reverend Sir, was with the hopes that, when Unitarian Christianity spreads abroad in England and America, our labors will be brought to your kind memory, and that our cause and motives will be upheld by your Associations, by appointing missionaries from time to time, as circumstances may allow; and thus that our labors will not be lost, but will be enlarged and strengthened to an immeasurable extent. In the town and village of Madras for a long time the cry has been, 'Have you not one European missionary to propagate your cause in India?' Your Association has been kindly pleased to provide two missionaries, but they are sent to other Presidencies. 'But where is the missionary for Madras?' is the cry now, which we trust will soon be answered by your Association.

"Lieutenant W. R. Johnson has lately visited Salem Unitarian Christians, and has proposed to build a chapel there. The Unitarians at Salem have subscribed hundred and some odd rupees for this purpose. Lieutenant Johnson himself promises, 'I will give as much as I can afford' for erecting a chapel at Salem; and so there is every hope of a chapel being built. Since I have heard from the Rev. C. H. A. Dall that your Association talk of sending a missionary to Bombay, I have begged of Lieutenant Johnson to write and explain to you the wants of a missionary for Madras, and I trust that Lieutenant Johnson himself will write to you regarding this before long.

"Elisha Veerasawmy performs the mission duties in Secunderabad. The congregation there regularly assemble for divine service on every Sabbath day, as usual. The school at Secunderabad is also conducted regularly, as heretofore.

“Our schools at Persewankum, Royapettah, and at Anicoolum are continued regularly. The following is the number of learners at Persewankum school : —

Hindoos,	49	
Roman Catholics,	7	
Unitarians,	2	
	—	Total, 58

“The number of learners at Royapettah school : —

Hindoos,	26	
Mahometans,	3	
Roman Catholics,	18	
Trinitarians,	8	
Unitarians,	5	
	—	Total, 60

“The number of learners at Anicoolum school : —

Hindoos,	15	
Mahometans,	8	
Roman Catholics,	14	
Unitarians,	3	
	—	Total, 40

“Number of learners in all three schools : —

Hindoos,	90	
Mahometans,	11	
Roman Catholics,	39	
Trinitarians,	8	Male, 147
Unitarians,	10	Female, 11
	—	—
Total,	158	Total, 158

“In this month we intend to have a girls’ school established, not only to teach them to read, but also to teach them to sew stockings, &c.

“Divine service is regularly conducted in our chapel at Persewankum. The following is the improvement of the mission for last year, up to December 31st, viz : —

“Conversion, 2 adults.

“Baptism, 9. Seven infants of Unitarian parents, male three, female four ; and two included in conversion.

"Death, 5. One elderly man, named David Teroovidian, one young man, and three infants, all female.

"In conclusion, I beg leave most respectfully to bring to your kind notice that you will be kindly pleased to provide us with some books and tracts, to be distributed among our hearers in Madras. The Rev. C. T. Brooks has kindly promised to bring to the notice of your Association our want of books and tracts for distribution, as also of a few English spelling-books for the use of our school-children.

"Before concluding my letter, I beg to offer my best respects to yourself, the Rev. Charles T. Brooks, and to all other members of the American Unitarian Association.

"May the Supreme Ruler, God and Father of our Lord Jesus Christ, bless all your exertions, and strengthen you more and more to promote truth and virtue among mankind, is the earnest prayer of, Reverend Sir,

"Your very obedient servant,

"WILLIAM ROBERTS.

"5th Division, Royapettah, Madras,  
9th February, 1856."

## MEETINGS OF THE EXECUTIVE COMMITTEE.

*March 10, 1856.* — The following members of the Board were present at the meeting held this day: Messrs. Lathrop, Hall, Fairbanks, Callender, G. W. Briggs, Alger, Clark, Fearing, Lincoln, and the Secretary.

A special committee, appointed at a previous meeting, to consider the subject of establishing a new newspaper, reported in part, and had leave to report again at the next meeting of the Board.

The Business Committee reported that they had purchased a new book-case, lately belonging to the American Academy of Arts and Sciences, and that it would soon be placed in the Rooms of the Association.

Most of the time of this meeting was occupied in disposing of several letters of application for assistance from various feeble societies, and votes were passed making appropriations of this kind.

The Committee on Missions were directed to make inquiries with reference to the probability of finding a suitable person to be sent as a second missionary to India, in case the Board should decide upon this step.

*April 2, 1856.* — Present this day, at a special meeting of the committee called by order of the President, Messrs. Lathrop, Hall, Fairbanks, Callender, G. W. Briggs, Clark, Lincoln, and the Secretary.

Rev. Mr. Haley of Alton, Illinois, appeared before the Committee, and a conference was had with reference to his service as special agent of the Association. It was voted that the President, Secretary, and Committee on Missions, be authorized to make the necessary preparations to hold a public meeting next Sunday evening, and that they have full power to arrange with Mr. Haley such a plan of operations as will be most likely, in their judgment, to secure the accomplishment of the objects of his appointment.

The subject of sending a missionary to Minnesota, to direct Mr. Tanner's labors, to establish schools, and to introduce the blessings of civilization and Christianity among the Indians of that Territory, was then discussed at great length. The Board were thankful for the light shed upon the whole topic by Mr. Haley, who had personally visited the Territory, and had been a guest in Mr. Tanner's wig-



wam. While Mr. Haley felt sure that an important avenue of Christian influence was here opened to us, he had doubts whether, with the few men and small means now at our command, we ought to enter this field at present. We must direct our labors in quarters where the greatest amount of good may be harvested; and in the existing posture of affairs in our denomination, it would be unwise to put aside calls for home assistance, that we might direct all the channels of our influence to this remote, and, after all, somewhat uncertain enterprise. To insure success in a mission among the Indians, we must obtain a permanent footing among them, by taking up land, building saw-mills, erecting houses, and going into expenditures such as we cannot at present meet. The time may come when we can take hold of this work to advantage, and meanwhile it will be well to do what we can to keep up some intercourse with the tribes who have entered into such friendly relations with us.

In these views the Board finally concurred. The most economical computation that could be made showed, that, for a successful prosecution of this mission, we must expend four thousand dollars a year for at least the first three years, with an annual expenditure of nearly half that sum in the years succeeding. We have not the money for this object; and, with other plans of usefulness of more interest to the minds of our people, such as the Kansas mission, the Calcutta mission, and the Book Fund, it is not likely we can obtain it. This is the exact fact of our situation. We deeply regret it. The Chippewa chiefs ought not to plead with us in vain. Will not the hearts of some, to whom Providence has given wealth, feel for their destitution, and enable us to send them a schoolmaster and a preacher of the Gospel of the one true God, and of his Son Jesus Christ?

*April 14, 1856.* — At the regular monthly meeting of the Board this day, there were present Messrs. Lothrop, Fairbanks, Hall, Callender, G. W. Briggs, Fearing, Clark, and the Secretary.

Letters were read from Mr. E. B. Whitman of Lawrence, Kansas, giving an affecting account of the troubles and sufferings of the people of that Territory. The work on the church which the Association is there erecting is going on, but interruptions and increased expenditures are unavoidable. It was voted that the Secretary write to Mr. Whitman, authorizing him to draw on our Treasurer for the sum of three hundred dollars, as part payment for his personal services.

A letter from Rev. Dr. Noyes, relating to a volume of Theological Essays, was referred to the Committee on Publications.

A discussion was had in reference to the best method of observing the approaching anniversary of the Association. It was felt generally at the Board, that arrangements might be made for a more satisfactory celebration of the day, and that it would be better to dispense with the evening meeting, and to unite the business and public meeting in the forenoon of Tuesday. A vote looking to the accomplishment of this plan was passed.

It was voted that the District Agents be invited to meet the Committee at twelve o'clock, on Wednesday, May 7, and that the President and Secretary be authorized to make all needed arrangements for this meeting.

*May 7, 1856.* — The Board met at ten o'clock in the forenoon; present, Messrs. Lothrop, Fairbanks, Hall, Callender, G. W. Briggs, Fearing, Alger, and the Secretary.

A letter was read giving an account of the prospect of

establishing a society in Marysville, California, and the Secretary was directed to obtain further information by correspondence with Rev. Mr. Cutler of San Francisco.

A communication was received from Mr. David Reed, proprietor of the Christian Register, offering, in answer to proposals submitted to him, to place the editing of that paper in the hands of the Executive Committee, on terms and conditions therein set forth. It was referred to the President, Secretary, and Mr. Fearing, with full power.

A letter from Rev. S. G. Bulfinch, in regard to his compiling a volume of select religious poetry, to be the *fourth* volume of our Devotional Library, was referred to the Publishing-Committee, with full power.

At twelve o'clock the Executive Committee received the District Agents. There were present, in addition to those who are members of the Committee, Rev. Dr. Allen of Northborough, Rev. T. Hill of Waltham, Rev. A. B. Muzzey of Concord, N. H., Rev. R. D. Burr of Medfield, Rev. J. T. G. Nichols of Saco, Me., Rev. J. F. Moors of Deerfield, Rev. F. Tiffany of Springfield, Rev. W. D. Haley of Alton, Ill. Written reports had been received from the following, who were necessarily absent: Rev. C. Nightingale of Gorton, Rev. A. H. Conant of Geneva, Ill., Rev. Dr. Palfrey of Belfast, Me., Rev. E. Buckingham of Troy, N. Y., Rev. Dr. Farley of Brooklyn, N. Y. These, together with Rev. Dr. Lothrop, Rev. Dr. Briggs, and Rev. Dr. Hall, who were agents for certain districts, as well as members of the Executive Committee, made a representation of nineteen out of the twenty districts.

Each gave in order a minute account of the steps adopted to deepen the sympathies felt in behalf of the Association, and a report was handed in of the sums of money contributed.

It was remarked as a most gratifying fact, that from nearly

every district evidence was reported of a growing interest in the plans of the Association, and of an increasing willingness to contribute to its support. Allusion was made, also, to the useful agency of the Quarterly Journal, in spreading a knowledge of the proceedings of the Committee before all our societies, and in giving extracts from the letters received from our distant missionaries.

Another pleasing fact came to light. In no case was a District Agent discouraged or unwilling to serve the Association again. On the other hand, all had confidence in their ability to do better a second time. The offer of a second year's service was gratefully accepted, though in some cases it has been found more convenient to rearrange the district, and to make some changes in the Agencies.

An estimate was offered of the probable amounts which may be confidently anticipated during the ensuing year, for the general purposes of the Association, and these footed up in the sum of ten thousand dollars. Hopes were expressed by the Agents that this sum would be largely exceeded.

After a very pleasant and satisfactory interchange of opinions and feelings, the District Agents dined together.

*May 24, 1856.* The Board met this day according to adjournment. Present, Messrs. Lothrop, Fairbanks, Hall, Callender, Clark, and the Secretary.

It was voted that Norton's Statement of Reasons, just published by the Association, be sold for one dollar twenty-five cents per copy, with the usual deduction to the trade.

It was voted that the Sunday-School Liturgy be sold for twenty-five cents per copy.

The Secretary read his Annual Report, which was accepted, and was referred to the President and Secretary,

with full power to present the same as the Report of the Executive Committee.

*May 30, 1856.* Present, Messrs. Lothrop, Fairbanks, Clark, Alger, Fearing, and the Secretary.

It was voted that the cordial invitation extended to the Committee to attend the Western Conference of Churches in Chicago be accepted, and that arrangements with a view to securing the attendance of delegates be left in the hands of the President and Secretary, with full power.

The Committee listened to a report of his labors from Rev. Mr. Haley, and it was voted to accept his report, and the Treasurer was authorized to pay his expenses while employed in the service of the Association.

It was voted, also, that the thanks of the Association be presented to Mr. Haley for his industrious and faithful services, and that he be requested to continue his labors in collecting money for the Book Fund.

*June 4, 1856.* Present at the meeting this day, Messrs. Lothrop, Fairbanks, Hedge, G. W. Briggs, Clark, Fearing, Callender, Alger, and the Secretary.

The following standing committees were appointed for the coming year : —

#### ON MISSIONS.

Messrs. Hall, Fearing, and G. W. Briggs.

#### ON PUBLICATIONS.

Messrs. Lothrop, Hedge, and Alger.

#### ON BUSINESS.

Messrs. Fairbanks, Clark, and Callender.

The Secretary is, *ex officio*, a member of each of the above committees.

The Districts and District Agencies were then appointed, as described on pages 594 – 596 of this Journal.

It was voted that the salary of the Secretary be the same as last year, and that the existing arrangement with Rev. Charles Briggs be continued.

The Secretary was directed to write to the members of the "Advisory Committee," appointed at the last meeting of the Corporation of the Association, and to invite their co-operation in the purposes for which they were appointed.

Messrs. Lothrop, Hedge, Alger, and the Secretary were appointed a committee to confer with the proprietors of the "Christian Inquirer" and the "Christian Register," with a view to the union of these two papers.

Mr. E. B. Whitman, agent of the Association for the erection of the church in Lawrence, Kansas, appeared before the Committee, to ask instructions in regard to the course he should follow in the present distracted state of that Territory.

After listening to full and affecting statements of the sufferings and wrongs of the people of Kansas, it was unanimously voted that we proceed with the erection of the church, and Mr. Whitman was requested to telegraph this decision to workmen now employed on the building.

It was also voted, that Mr. Whitman be requested to act as agent of the Association during his stay in New England, in collecting money towards the completion of the church.

Various letters of application for aid were laid upon the table, to be taken up at the next meeting.

## NOTICES OF BOOKS.

*Memoir of Reginald Heber, D. D., Bishop of Calcutta.* By his Widow. Abridged by a Clergyman. Boston: J. P. Jewett & Co. 1856.

It was a good thought to present to American readers, in an abridged and cheap form, the life of this saintly man. We remember reading, several years ago, the memoir which is substantially here reprinted, and to the interest of a pleasing biography it added the winning example of a devoted servant of God. Independent of his merits as a scholar, and his labors as a Bishop of Calcutta, Heber will be remembered with affection as the writer of many beautiful hymns which find a place in all our collections of sacred poetry. The time and circumstances of their composition are described in this volume. He died suddenly, April 3, 1826, aged forty-four, and the Memoir gathers up some of the many proofs of the profound impression which the mournful event made upon a large circle of correspondents and friends.

---

*Contributions to Literature.* By SAMUEL GILMAN, D. D. Boston: Crosby, Nichols, & Co. 1856.

MANY readers will feel that the author has conferred a personal favor, by collecting in this generous volume the literary treasures which they hold in various fragmentary forms and scattered publications. Whether in magazines or small volumes, they bear the marks of frequent reading, and to have them reproduced in this fair form is like visiting an old friend in a new house. As the three editions of the *Memoirs of a New England Village Choir* have long since been sold, there are probably hundreds of our young readers who have never seen that charming work. They will feel that this alone is worth the price of the present book; and once introduced to a writer who combines in such a rare degree scholarly culture, fine tastes, and pleasant humor, they will find few more attractive volumes.

*The British Essayists.* Vols. XIII., XIV., XV., containing *The Guardian*, and Vols. XVI., XVII., XVIII., containing *The Rambler*. Boston: Little, Brown, & Co. 1856.

THIS publishing house is redeeming its promise to present the entire series of British Essayists, and the six volumes here named are in the same admirable style which we have before commended. No better library edition has been produced. The remaining half of this series, embracing the *Adventurer*, *World*, *Connoisseur*, *Idler*, *Mirror*, *Lounger*, *Observer*, and *Looker-on*, is less generally known than the half now published, and hundreds of readers will for the first time be introduced to them in this fair form.

---

*Memorials, and other Papers.* By THOMAS DE QUINCEY. 2 vols. Boston: Ticknor and Fields. 1856.

SIX papers of the celebrated author are here brought together: *The Orphan Heiress*, *Oxford*, *The Pagan Oracles*, *The Revolution of Greece*, *Klosterheim*, *The Sphinx's Riddle*, and *The Templars' Dialogues*. They have not the interest which belongs to other works of this writer, but they will be sought by all who wish to obtain all the fruits of his magical pen. They are preceded by a note to the American publishers, thanking them "for having made me a participator in the pecuniary profits of the American edition, without solicitation, or the shadow of any expectation on my part, solely and merely upon your own spontaneous motion."

---

*The Catholic. Letters addressed by a Jurist to a Young Kinsman proposing to join the Church of Rome.* By E. H. DERBY. Boston: John P. Jewett & Co. 1856.

A YOUNG man of seventeen years of age, deeply interested in religious subjects, conceived the idea that the Church of Rome was the only true Church, and announced his intentions to apply for baptism. The author wrote a series of twenty-one letters to dissuade him. They had the effect desired, and are published at "the solicitation of friends and clergymen." They are creditable to the industry and research of the writer, who shows the readi-



ness with which he can step out of his accustomed line of thought, and to what point he can read up in a few months, under a strong motive of affection and responsibility. We are bound to add, that this is not a book we should place in the hands of a young man of much learning and culture, if he was inclined to the Papal Church. Many of the strongest motives that draw some minds in that direction are not here alluded to, and probably could not be appreciated by the kind of talent which produced this book.

---

*The Roman Exile.* By GUGLIELMO GAJANI. Boston: John P. Jewett & Co. 1856.

WE advise those who want to know anything of the secret history of the last days of the last Pope but one, and of the choice, popularity, indecision, flight, and exile of the present reigning Pontiff, to purchase and read this book. Written from the point of view of "Young Italy" and a friend of Mazzini, it has yet that air of truthfulness, sincerity, and freedom from exaggeration which wins our confidence. It lifts the veil from the craft, cruelty, and manifold wickedness of the Papal court, and discloses its secret aims and movements more fully, and, we believe, more truthfully, than any other work with which we are familiar. Rarely have we taken up a book of such deep and absorbing interest.

---

*The West Church and its Ministers. Fiftieth Anniversary of the Ordination of Charles Lowell, D. D.* Boston: Crosby, Nichols, & Co. 1856.

A REVIEW of the fifty years' ministry of his venerable colleague led the junior pastor of the West Church to extend his look back upon all his predecessors. Accordingly we have, beside the anniversary discourse commemorative of Dr. Lowell's ministry, a sermon on William Hooper, the first pastor of the West Church, a sermon on Dr. Mayhew, its second pastor, a sermon on Dr. Howard, its third pastor, followed by a discourse on the theological and ecclesiastical position of the West Church. These sermons of Mr. Bartol are among the ablest he has published. That on Dr. Mayhew, for distinctness of characterization, power of grasp on

the strong points of the subject, affectionate, admiring, yet impartial and just dissection of motives and life, seems to us one of the most remarkable specimens of historical and biographical criticism we have seen, and of itself stamps a rare value on this book. The West Church, while unsectarian, maintains the doctrine of the simple unity of God. A note in the Appendix suggests a pregnant thought on this subject, which we cannot refrain from quoting. Alluding to the supposition of more than one person in the Godhead, it says: "Let it be considered, the addition of the element of *number* to the persons as more than one, unavoidably makes personality finite, which there is no philosophical necessity that *unipersonality* should be; as that principle of will, activity, power, which forms in our notion the essence of person, agrees as well with an absolute as with a dependent being; it may be a boundless will, activity, power, not included in space, but comprehending space and the universe. But severalty of persons in the Godhead robs it of its unbounded, and so truly adorable, being and glory. To one observing widely the religious history of mankind, the suspicion indeed must be irresistibly suggested, that the doctrine of the tripersonality of the Godhead is but the last relic of the Polytheism which so long sundered the great Divinity into more persons than we can count."

---

*At Home and Abroad, or Things and Thoughts in America and Europe.* By MARGARET FULLER OSSOLI. Edited by her Brother, Arthur B. Fuller. Boston: Crosby, Nichols, & Co.

IN including in one volume his sister's "Summer on the Lakes," and her "Letters from Europe," Mr. Fuller has selected the portions of her writings which will find the largest number of readers. To our taste, this is the most welcome memorial of that gifted woman which has been offered to the public. As a witness of the events that marked the years 1848 and 1849 in Rome, her letters from that city have an absorbing and thrilling interest; and with a most memorable page in modern Italian history will the thought of her generous and heroic spirit be associated. Mr.

Fuller has prefixed a well-written Preface, and has set up a beautiful monument of a brother's love.

---

*Sermons for the People.* By F. D. HUNTINGTON, D. D., Preacher to the University, and Plummer Professor of Christian Morals in the College at Cambridge. Boston : Crosby, Nichols, & Co. 1856.

WHAT seems to us most remarkable in this volume is an earnest, straightforward tone, born of a belief that religion is the great reality of life. The sentences flow as if from a fountain of affluent stores of language, but for whose appearance the author is quite indifferent, if so be they reach the point he is driving at, and make the impression he would leave. Uttered with his manly and deep-searching voice, and in his earnest and impassioned manner, it seems as if they could hardly fail of the highest practical effect. *Practical* effect, we say, because Dr. Huntington's great ability is not in the realm of thought or doctrine, of metaphysics or theology. For the position he occupies, and the work he has to do, he has gifts far better than the highest attainments in these departments of learning ; and a careful perusal of these Sermons has confirmed the impression of a fraternal professional acquaintance, that the other man cannot easily be found who is equally well fitted for the office he so ably fills. We thank him for this volume. Its appearance is timely. Hundreds of families in all parts of the country will be glad to know what kind of voice speaks to their sons the solemn words of religion. As high specimens of living, earnest preaching, these Sermons will be read by professional brethren of various denominations, and cannot fail to help give a more elevated and practical tone to the ministrations of the pulpit.

There is one sermon in this volume to which readers in our branch of the Church will probably turn first, — the sermon on the "Divinity of Christ." It is not the title that we object to. We like it. It does not affirm the *Deity* of Christ, but his *Divinity*. We believe in the Divinity of Christ, and always have believed it, as have the great majority of Unitarians in this country. Nor

does the criticism we have to make relate to what Mr. Huntington says of the "contents" of Christ's being. Though we do not agree with him on this point, and his interpretation of the language of the Saviour seems to us to involve inexplicable puzzles and contradictions, yet we should not on this account have alluded to his speculations, for the whole matter is above human comprehension, and one man's theory is no better than another's. But they are accompanied by a statement that leaves an impression which we cannot believe Mr. Huntington intended to convey. After alluding to the "differences of opinion that obtain at present respecting the rank and nature of the Son of God," which "divide and interest those minds that think at all on religious subjects," and mark "the existing postures of sects and doctrines," he proceeds to describe "*two* prevalent apprehensions of the character and office of Jesus as Saviour of the world." By most of his readers he will be understood as alluding to the common Unitarian and Orthodox view of Christ. It is of this we complain. His first described view is not the Unitarian view. Mr. Huntington preaches in our pulpits; probably all the discourses in this volume have been delivered to large Unitarian audiences; and no man knows better than the Plummer Professor, that there is in our churches a decided rejection of the extreme humanitarian and bald rationalistic theory which he here presents. The fact is so obvious and notorious, that we are forced to conclude that the writer meant to describe only opinions, not parties; beliefs, not denominations; opposite poles of thought, not "existing postures of sects"; though, by the manner in which he introduced his subject, and a want of care in clearly stating his point, he has left a cruelly unjust impression on the reader's mind.

---

*The American Pulpit: Sketches, Biographical and Descriptive, of living American Preachers, and of the Religious Movements and Distinctive Ideas which they represent.* By HENRY FOWLER. With Portraits on Steel. New York: J. M. Fairchild & Co. 1856.

THIS large octavo volume gives an average of twenty-five pages

to a sketch of the life and spirit of twenty prominent clergymen of various denominations. Among the names familiar to all our readers are those of Henry Ward Beecher, William H. Milburn, Orville Dewey, F. D. Huntington, Francis L. Hawks ; and the following well-known noble sentence is prefixed as the motto : " He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all." The book, though containing some things questionable in point of taste, and unnecessarily enlarged by extracts which do not always add to its value, is still interesting and useful. It gratifies a natural wish to know something of the person, habits, aims, of men who are acting a prominent part in our times, and suggests the idea that, above all our little sectarian folds, there is one grand Church which embraces earnest and faithful souls of all names.

---

*The Earnest Man ; or the Character and Labors of Adoniram Judson.* By MRS. H. C. CONANT. Boston : Phillips, Sampson, & Co. 1856.

THIS is a briefer memoir than the well-known work of Dr. Wayland, and is designed to meet the wants of a large class of readers. The plan of it was designed by Mrs. Judson, and the larger share of the profits accruing will go to her husband's orphan children. The story of this devoted servant of God, as here told, we have read with deep interest, nor can it be read in any form without kindling admiration of his self-sacrificing and heroic services.

---

*Lectures read to the Seniors in Harvard College.* By EDWARD T. CHANNING. Boston : Ticknor and Fields. 1856.

PREFIXED to this small collection of Professor Channing's admirable lectures is a brief but highly appreciative memoir by Richard H. Dana, Jr., the whole constituting a beautiful memorial of a man whom thousands love to remember, and who exercised a singularly chaste and refining influence over the literature

of our country. Much of the writing of the present day makes us regret that that influence is no longer active. In its absence, we wish there might be a general study of the chapter on *Using Words for Ornament*, and especially of his description of "pretenders and showmen."

---

*Elements of Natural Philosophy, copiously illustrated by Familiar Experiments, for Schools and Academies.* By A. W. SPRAGUE, A. M. With two hundred and eighty engravings. Boston: Phillips, Sampson, & Co. 1856.

WE do not know what a teacher may think of the fitness of this book for the end proposed, and no opinion of ours can be worth anything compared with that of a person actually engaged in the business of instruction. But this much we can say with truth, we never saw a book of this kind that, by its paper, binding, illustrations, divisions, and succession of topics, made us feel more sure that this is the best manual that can be found.

---

*A Statement of Reasons for not believing the Doctrines of Trinitarians concerning the Nature of God and the Person of Christ.* By ANDREWS NORTON. Second Edition. With Additions, and a Biographical Notice of the Author. Boston: American Unitarian Association. 1856.

IN this large and fair volume we begin to have a pledge that the Book Fund of the Association is producing good fruits. It is a long while since we have seen a book got up in a more thorough and scholarly manner. First comes the Memoir of Professor Norton, by Dr. Newell, written in the clear and chaste style of that fine *belles-lettres* scholar. Then to the body of the work itself have been added numerous illustrative and confirmatory notes left in manuscript by Professor Norton, and now for the first time printed. In addition to these, the editor, Mr. Ezra Abbot, has added occasional notes of great value, one of which, on the famous text, Romans ix. 5, *Who is over all, God blessed for ever*, is of great importance. Beside these, Mr. Abbot has added to the Appendix

a note of fifty pages, in which he exhibits "*all the passages*" not interpreted by Mr. Norton that have a "supposed bearing on the doctrine of the Trinity," and comments upon their interpretation and meaning with a degree of learning and candor which place him in the front rank of Biblical critics. We happen to know something of the amount of labor bestowed on this "Note C" in the Appendix, and we believe it would not be easy to find the other document which condenses in so small a compass such a vast amount of research and valuable knowledge. Following the Appendix, we have an "Index of Passages of Scripture quoted or referred to," and a "General Index" of subjects and names. A thorough and scholarly book, we repeat; and no theological library can afford to be without it. The paper, type, and binding are all worthy of the contents of the book, which will be an enduring as well as fit memorial of the book enterprise of the Association.

---

*The Sunday-School Liturgy.* Boston: The Sunday-School Society. 1856.

THIS Liturgy is divided into three parts,—Scripture Lessons, Prayers, and Hymns. The Preface briefly indicates the manner in which they are to be used. The Scripture Lessons for alternate reading are very full, and an appropriate title is given to each. A title also is given to each Prayer, and thus the Superintendent of the School can at a glance make all the exercises bear on one point. The language is simple, the topics appear to be well chosen, and the book throughout bears the marks of careful preparation. The neat and strong binding fits it for use. It is afforded at the cheap price of twenty-five cents; and we see no reason why it should not come into general use in our Sunday Schools. An extract from the Preface will still further explain the aim of the work, and its mode of preparation: "Though giving less space than other similar publications to Natural Religion, and bringing into more prominence the great truths of the Gospel, and especially the need of a Redeemer, yet the book has no sectarian or dogmatic bias. It was prepared by a pastor who for years has consecrated

scholarly and devout gifts to this interesting department of religious instruction. His manuscripts were examined by several gentlemen, who were requested to add, suppress, or recast portions, or entire parts, according to their judgment and taste. They gave time and care to the revision."

---

*Sin and Redemption, a Series of Sermons.* By D. N. SHELDON, D. D. Second Edition. Boston: Crosby, Nichols, & Co. 1856.

WE are glad that this able work, of which we gave so full an account in the last Journal, has been published in a second edition, by Messrs. Crosby, Nichols, & Co. We hardly know the other book, on the subjects discussed in this volume, which better states and defends our Unitarian views, and it will long occupy a prominent place among Unitarian standard publications.

---

*The Poetical Works of ALFRED TENNYSON.* Complete in one volume. Boston: Ticknor and Fields. 1856.

THIS little gem of a volume includes the *In Memoriam* and *Maud*, as well as the author's shorter and more fugitive pieces, and is got up in the best style of a firm famous for its beautiful books.

---

*The Piazza Tales.* By HERMAN MELVILLE. New York: Dix and Edwards. 1856.

THE author of *Typee* and *Omoo* here gives us six tales in his own fresh and curt style. Whether breathing the quiet of country life, or reflecting the perils of the seas, they have an individuality peculiar to this writer, and are always readable, even when manner and sentiment may not be exactly to our taste.

---

*The Heroes; or Greek Fairy Tales. For my Children.* By the Rev. C. KINGSLEY. Boston: Ticknor and Fields. 1856.

THIS is one of the best books of the kind we have ever met.



The author, loving the old Greeks, and grateful for what God enabled them to do for the civilization of the world, explains the stories of their mythology, in simple words, and in a reverent and Christian spirit. Children will find the work interesting and instructive.

---

*Peter Gott, the Cape Ann Fisherman.* By J. REYNOLDS, M. D.  
Boston: J. P. Jewett & Co. 1856.

THE humble career of a native of Gloucester, his struggles with poverty, his fishing adventures, his capture, confinement in Dartmoor prison, release, return home, honesty, industry, success in business, with a multitude of curious details about mackerel, cod, lobsters, fishermen, storms, &c., constitute the staple of a book, which successfully opens a new vein of literature.

---

THE last quarter has furnished many new works of fiction. *Vassall Morton*, by FRANCIS PARKMAN, opens with a view of College life at Harvard, traces the career of one of its students, and shows that a writer who has already won an honorable position in another department of literature, has ready talent for works of imagination. — *Forest and Shore, or Legends of the Pine-Tree State*, by CHARLES P. ILSLEY, is dedicated to "the sons and daughters of Maine," and contains seven tales which are told with far more than ordinary power. — *Berenice* purports to be the life of the daughter of a Maine fisherman, and is full of adventures related in a style of much spirit and animation. — *Colomba*, by PROSPER MÉRIMÉE, translated from the French, takes us to Corsica, and gives us pleasing pictures of scenery and life in the birth-place of Napoleon. — There seems to be but one objection to *Robert Romaine*: we have found that, when young readers get hold of the book, it is impossible for them to lay it down till they have read it through. — *The Courtesies of Wedded Life*, by MRS. MADELINE LESLIE, is a series of stories arranged around the events of courtship and marriage, designed to show "how piety enables husband and wife to bear each other's infirmities, how it smooths asperities of temper, assimilates dispositions and tastes, conforms

character to the noblest standard, and adorns them with graces surpassing those of the Muses," and is written with about the average degree of ability displayed in an American novel. — *Gabriel Vane, his Fortune and his Friends*, by JEREMY LOUD, is another picture of American common life, tracing the career of a boy taken from the poorhouse, through "the passions and pleasures, the trials and triumphs," incident to every-day life in our country and times. — *The Adventures of Gerard, the Lion-Killer, comprising a History of his Ten Years' Campaign among the Wild Animals of Northern Africa*, ought not, we suppose, to be noticed among works of fiction; but nothing in the pages of romance equals the interest of the strange adventures, the perilous encounters, and hair-breadth escapes of this lion-hearted man.

---

WE have seldom read more wise and weighty words than those uttered in a "Lecture on the Pleasures and Vices of the City," by Rev. Dr. Hall of Providence. Frivolity and sensuality are the two vices particularly named; and they are treated with a courage and plainness, an affectionateness and solemnity of rebuke, becoming a Christian pastor.

---

## RECORD OF EVENTS AND GENERAL INTELLIGENCE.

FEBRUARY 20. — The corner-stone of the new Unitarian church in Lawrence, Kansas, was laid, with public ceremonies. An address was delivered by Rev. Mr. Nute.

---

MARCH 2. — Rev. Frederic Hinckley of Hartford, Ct. closed his connection with the Unitarian Society in that place.

---

APRIL 6. — Rev. John Pierpont took leave of the Society in Medford, to which for seven years he has ministered.

**APRIL 9.** — Mr. Frederic Frothingham was ordained pastor of the Park Street Unitarian Society in Portland, Me. Sermon by Rev. Oliver Stearns, of Hingham.

---

**APRIL 9.** — The new Unitarian church in Dixon, Illinois, was dedicated to the worship of the one true God, the Father. The Sermon was preached by Rev. Mr. Shippen, of Chicago.

On the evening of the same day, Rev. Lorenzo C. Kelsey was installed pastor of the Unitarian Society in Dixon. Sermon by Rev. Mr. Conant of Geneva, Ill.

---

*April 24.* — Rev. Jonathan Cole was installed pastor of the new Unitarian Society in Exeter, N. H. Sermon by Rev. Dr. Gannett of Boston.

---

*May 1.* — The new church erected by the Unitarian Society in Concord, N. H., in place of that destroyed by fire, was dedicated to the worship of one God the Father, through his Son Jesus Christ. Sermon by the pastor, Rev. A. B. Muzzey.

---

**DURING** the month of May, Rev. Calvin Lincoln of Hingham supplied the pulpit of Rev. W. D. Haley, in Alton, Illinois, Mr. Haley having been employed in New England in the service of the Association. The numerous friends of Mr. Lincoln have been glad that his winning and devout ministrations have been given, even for so short a period, to one of the young and growing societies of the West ; nor was it the least gratifying fact of his visit to Illinois, that he was able to be present at the laying of the cornerstone of the Unitarian Church in Peoria, in that State, and to assist his friend and brother, the pastor of that church, Rev. Mr. McFarland, in the interesting services of that occasion.

---

**THE** Anniversary Exercises on the last week in May occurred this year in their usual order. They were generally marked, we believe, with great animation and fervor, and the attendance was larger than on several preceding years. Glancing at a few of the

meetings of most interest to our readers, we may allude, first of all, to the Morning Prayer-Meetings, which were held on every morning of the week. The churches in which they were held were filled, in some cases crowded. The speaking was prompt and appropriate, and subjects bearing directly upon the religious affections and life received a marked preference. It seemed as if the Holy Spirit was indeed present, "to teach, convince, subdue." Christian friends of other denominations were in many instances present, who bore rejoicing witness to the peculiarly fresh and earnest spirit of these meetings. — Of the Thirty-first Anniversary of the American Unitarian Association, we have given a full account on another page in this Journal, and therefore need add no more here. — The Collation, at five o'clock on Tuesday afternoon, the 27th of May, was a festival of great interest. Faneuil Hall was filled to its utmost capacity. Hon. E. Rockwood Hoar, of Concord, Massachusetts, presided, and discharged the duties of chairman with great felicity. The Hall was brilliantly lighted in the evening, and the speaking was prolonged till near nine o'clock. The remarks were uniformly spirited, and the occasion was one of unusual animation and hope. — The Ministerial Conference was addressed on Wednesday morning by Rev. Oliver Stearns of Hingham, on "The Reciprocal Action of the Christian Consciousness and the Written Word," — a large and weighty theme, in the handling of which the writer evinced an extent of learning and ability which place him among the first scholars of the denomination. We hope we may have an opportunity of reading an Essay which, for originality of conception, independence of tone, and justness of philosophical criticism, is seldom surpassed. The discussion which followed, though brief, was very animated, and revealed great unanimity of attachment to our distinctive Unitarian faith. In the afternoon, the Conference was addressed by Rev. Caleb Stetson, of South Scituate, on the duties of Christians in relation to the subject of Slavery. — The Sunday-School Society held its anniversary at Hollis Street Church on Wednesday evening, Hon. Albert Fearing, the President of the Society, presiding. Its Secretary, Rev. W. H. Cudworth, read his first report, which

gave a full account of the present operations of the Society, and proved with what enterprise and vigor its interests are promoted by him. The speaking was not as good as we have heard on similar occasions. — The Convention Sermon was preached on Thursday, by Rev. Seth Sweetser, D. D., of Worcester, in the church in Brattle Square. We regret that, through engagements in another place, we were unable to hear a preacher from whom we always expect wise and able words. Dr. Sweetser's sermon fully justified his reputation as a sound thinker and clear reasoner. At the business meeting of the Convention, Rev. George E. Ellis was chosen Second Preacher, Rev. President Stearns, of Amherst College, being the First.

---

**GENEROUS CONTRIBUTIONS.** — Among the recent contributions to the Book Fund of the Association we may gratefully allude to that of two thousand dollars from the Church of the Messiah in New York, to that of one thousand dollars from Rev. Dr. Farley's Society in Brooklyn, N. Y., to that of eleven hundred and twenty dollars from Rev. Dr. Barrett's Society in Boston, and to that of eight hundred dollars from Rev. Mr. Stebbins's Society in Portland, Me., as proofs of the continued interest felt in our churches in the work of book distribution, and assurances that, by "a patient continuance in well-doing," the sum originally proposed will eventually be raised.

---

**LIFE-MEMBERS.** — The past year has brought to the Association an unusually large number of life-members. Perhaps in no one year since the early days of the Association have so many enrolled their names as members for life. This is another gratifying proof of a reviving interest in its prosperity. A large number of our ministers, however, are not yet included on the list of life-members; and we respectfully suggest to our parishes the importance of some action with a view to securing this end. May we not also hope, that many laymen will give the small sum of thirty dollars, and make themselves members for life?

---

**THE PROPOSED NEWSPAPER.** — The Executive Committee of

the Association are promptly taking steps towards effecting a union of the "Christian Register" and the New York "Christian Inquirer," according to the plan set forth in the Annual Report. All the inquiries they have made encourage the hope of accomplishing an object which has called forth on all sides strong expressions of interest. The measure is one, however, which will require time for its realization; but we have hopes that the new paper may be issued by the first of next October.

---

**THE KANSAS CHURCH.**—By the original conditions according to which the Association undertook to erect a Unitarian church in Lawrence, for the ministry of Rev. Mr. Nute, it was agreed that one thousand dollars should be contributed by the people of Lawrence, friends of this enterprise. In consequence of the troubles of the Territory, which have dispersed the inhabitants of that place, with the loss in many cases of their property, the Executive Committee of the Association release the Unitarians of Lawrence from this condition, and will raise the entire cost of the church in New England. Rev. E. Nute, and E. B. Whitman, Esq., have both been in New England during the last month; and we are happy to state that the responses that have been made to their earnest appeals have left but little doubt that the entire sum wanted for the church will be here raised.

---

**THE THIRTY-FIRST ANNIVERSARY OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.**—The celebration of this anniversary last May, in London, was an occasion of great interest, and a speech, received with marked favor, was made by Rev. Dr. Palfrey, of Cambridge; Mass.

---

**APPROPRIATE INSCRIPTIONS.**—A generous friend in Boston, whose modesty is equal to his liberality, has paid five hundred dollars for a bell for the church of Rev. Mr. Nute in Lawrence, Kansas. The bell is a new one, cast expressly for this church, and has the following beautiful inscriptions, selected by the donor: *My tongue shall speak of thy word. Psalm 119: 172. Blessed are the people that know the joyful sound. Psalm 89: 15.*

**MOUNT OLIVET.** — English papers state that the Mount of Olives, near Jerusalem, has been purchased by Madame Polack, the widow of a wealthy Jewish banker of Königsberg, who has planted the entire hill with olive-trees, and intends to expend large sums in beautifying the place.

---

**GAUL AND MUSCOVITE.** — The sudden friendship between the French and Russians has found expression in "excursion trips" from Paris to St. Petersburg. Parties are carried to the capital of Russia at twenty-five dollars per head.

---

**PERSONAL.** — Rev. Theodore Clapp, of New Orleans, has resigned his charge of the Society in that city, to which he has ministered for many years. The Society is looking to New England for a Liberal minister.

Rev. Theodore Tebbets, in consequence of continued inability to preach, has resigned his situation as pastor of the First Unitarian Society in Lowell. The Society, advised that entire freedom from care and responsibility was necessary for the restoration of his health, reluctantly accepted his resignation. Mr. Tebbets will spend the summer by the sea-shore, and hopes are cherished that in the autumn he may be able to resume the duties of his profession.

Rev. B. Frost, of Concord, Massachusetts, has returned from the West Indies, where he has spent the last winter. He visited the island of St. Thomas, of which he speaks in high terms, both for the salubrity of its climate, and the comfortable accommodations it affords to invalids. We are glad in being able to add, that he comes back with restored health, and that he has resumed the duties of his ministry.

Rev. Francis C. Williams has resigned his connection with the Society in North Andover as its pastor. The ladies of that Society have recently made him a life-member of the American Unitarian Association.

## OBITUARY.

[The following notice of the life and character of Mrs. Sophia J. St. John, wife of Samuel St. John, Jr., who died at Bridgeport, Conn., December 27, 1855, aged 57, was published in the New York Christian Inquirer, and is here reprinted, at the request of many friends of this excellent woman, both because of some errors which are here corrected, and in order that the admirable example of this devoted Unitarian Christian may be more extensively known. — ED. JOUR.]

MRS. ST. JOHN, whose maiden name was Williams, was born in Providence, R. I., August 9, 1799. Several of the years of her childhood were passed with her uncle, Mr. N. F. Williams of Baltimore, the well-known early friend of Unitarianism in that city, from whom she imbibed her strong interest and earnest zeal in Liberal Christianity, as well as her practical piety and devotion to good works. After passing her girlhood in luxury and elegance, she was called, at the age of fourteen, home to her father's house in Brooklyn, Conn., by the misfortunes of the family, and, as the oldest daughter, placed in a manner at the head of domestic affairs. Here she soon began to manifest an energy, sagacity, and disinterestedness, which won the respect of all her relatives and neighbors. The care, education, and the comfort and encouragement of her brothers, fell very much on her, and she proved herself a most faithful sister, as well as excellent daughter.

In 1827, Miss Williams married Samuel St. John, Jr., at that time an extensive and very wealthy merchant at Mobile, Alabama. Ten years of great prosperity followed, during which she was enabled to use the means and influence of her husband for the furtherance of the fortunes of her own family. Indeed, she seemed to value her wealth chiefly as the instrument in helping others, and in the day of her greatest prosperity, fashion, display, luxury, pleasure, had no attractions for her earnest, busy, and conscientious spirit. She had, even at that time, such simple habits, such a disposition to wait on herself and others, such a love of usefulness, that ease, attendance, and splendor could not woo her into



their silken toils. She endeavored to lighten the business cares of her husband, — an ardent and bold, and often a perplexed and anxious merchant, — by acquainting herself with his concerns; often acting in his place, judiciously opposing, restraining, or encouraging, as she saw need for the interference of her balancing judgment and powerful will.

In 1837, general disaster overtook the country, and especially the Southern merchants. Mr. St. John's well-known house, most widely involved in shipping interests and the cotton trade, became greatly embarrassed. He had generously advanced large sums to the government of Texas, fighting for its independence, which made his position doubly oppressive. But worst of all, at the very crisis when only the greatest, bodily and mental energy could have rescued his fortunes, his own health suddenly broke down under the weight of his cares, — acting on a constitutional infirmity of nerves, from which his father and other members of his family had suffered, — leaving him almost impotent in will, and utterly unable to attend to his affairs. Then it was that Mrs. St. John's character asserted its extraordinary energy and courage. She stepped forward into her husband's place with a masculine sagacity and boldness. She counselled and advised with his business friends, arranged with his creditors, asserted and maintained his rights, courageously sacrificed much property to his peace of mind and the hope of his restoration to health, sustained and encouraged his depressed and half-broken heart, and rallied all the remnants of his strength for necessary duties.

With a family of young children on her hands, and always accompanied by the household, she flew from North to South, from South to North, as business seemed to call, frequently not announcing her intentions to her invalid husband until the very night before they started, in order to save him unnecessary conflicts of feeling. By such efficiency and promptness, Mrs. St. John was able to save a competency for the family from the wreck of her husband's affairs, and for the residue of her life she became the guardian of his broken health, and shaped all her desires and conduct, with the most self-sacrificing pains, to the promotion of his happiness or the alleviation of his sorrows. She brought up her

children with a simplicity, self-denial, and conscientiousness which must make their mother ever venerable in their eyes ; and they repaid her care and love with a devotion rarely paralleled, through the long and dreadful illness which has just terminated her life.

Notwithstanding the greatly diminished fortunes of the family, Mrs. St. John always seemed to think herself and her husband rich when anything was to be done for others, or for the public good. Living at all times in a modest and self-denying manner, and seconded by the tender and generous heart of her husband, she was ever ready to prompt him, or unite in his desires, to do more than could possibly be expected of them for others. She always had families or scattered individuals whose interests and wants she followed with solicitude and bounty. Self-forgetful, unsparing of labor, full of faith in God, goodness, and humanity, she hoped everything for the world, covered everybody's faults with her charity, and comforted and sustained the weak and the erring. Her affections were so quick, her love of usefulness so strong, her courage and faith so ample, that neither ingratitude, ill-desert, nor ill-success, dismayed her zeal in the cause of any family or person in whose service her heart had once become enlisted. Thus, notwithstanding her own great and anxious cares, she was the first to assume costly duties, the easiest to be interested in a good cause ; had the most sympathy to spare, the least to ask ; was never discouraged, and always trusted in the triumph of love, truth, rectitude. Her faith in humanity was often carried to excess. She would not lock her trunks, or put her money out of the way, or bolt her doors, from a desire to encourage a noble confidence in those about her.

Beyond any woman within the extensive acquaintance of the present writer, Mrs. St. John had a passionate devotion to the Unitarian cause. She identified it with Christianity so entirely, that her whole religious feeling flowed honestly in this missionary channel. To see the churches of our faith flourishing in old communities, or founded in new ones ; to help the young ministers ; to introduce zeal and method and self-sacrificing customs into the churches with which she was successively connected, — this was the characteristic passion of her life. The migratory life which

her husband's health compelled her to live, gave her many different opportunities of showing her disposition in this direction. She inspired her husband to start the Unitarian Society in Mobile, to which, at one time and another, he contributed five thousand dollars; and had she remained in that city, not even the baneful shadow of slavery could have killed the vine she loved so devotedly. The writer was a grateful witness of her unsparing love and zeal for the cause of Unitarianism in Mobile, having seen during a short ministry of six months in 1838 the pleasant church there dedicated and filled with a zealous congregation, of which she was undeniably the foremost spirit in self-sacrifice and proselyting zeal, not to say in good works and nobility of character. Alas that so fair a hope should have been so sadly disappointed!

"After we removed to Newport, R. I.," writes a member of the family to us, "Rev. Mr. Briggs (then Secretary of the American Unitarian Association) came to see us, and ascertain if a place for Dr. Channing to preach in could be obtained, and a society formed. I went with him, and called on all the known Unitarians in town. They all said nothing could be done. A new Union Society had been recently formed, and the Unitarians had taken pews, and it was useless to make an independent effort. The persons most to be relied on discouraged the attempt. Mrs. St. John, hearing of the general despair, then said: "Dr. Channing shall be heard in the place of his nativity, if it be only in my parlor." This was on Friday. She immediately started out with me, and, after diligent inquiry, found out that the Court-Room in the State-House could be had, if the lumber and disorder which its use as a temporary store-room had occasioned could be removed. Help was hired, and the room cleared and prepared by Saturday night; and on Sunday morning, Rev. Mr. Briggs had an audience of thirty, which swelled in the evening to near three hundred. On the following Tuesday evening, Dr. Channing preached for the first time in Newport, to a crowded house; and in three weeks from that day, we had bought and paid for the old Hopkinsonian church, which, in its reformed condition, is still occupied by the flourishing Unitarian Society under Rev. Charles Brooks. Mr. Ellery (Dr. Channing's uncle), after the purchase was com-

pleted, brought the key of the church, and hung it in Mrs. St. John's parlor, as an acknowledgment that through her perseverance the Society had been established."

At Walpole, N. H., where Mrs. St. John resided for a time, she was an active friend and benefactor of the Unitarian Society, always with the earnest co-operation of her husband. At Charlestown, N. H., the same. The Bridgeport Society, now without religious services, found a most zealous and liberal friend in her. Sooner than have it extinguished, she said, upon her death-bed, she would pay half the minister's salary from her private income. For her hopeful nature, even to the last, clung to the feeble chance of surviving her disease, and to the continued enjoyment of her religious usefulness. At the time when a recent effort was making to prevail upon a promising young minister to settle there, and his judgment saw little to justify his coming, she sent for him to her bedside, and exhausted the strength of many days in the few earnest words of entreaty with which she sought to overcome his doubts. He afterwards said that, had her life only been secure, he should have had courage to undertake the difficult work; but, with her gone, the task was too desperate.

Mrs. St. John had several years of suffering invalidism at the close of her life, and, during the past year, her physicians testified that more agony was compressed into the last eight months of her existence than it had ever fallen to their observation to see equalled in any other case. Yet, during the whole of her long and terrible illness, she was never heard to utter a complaining or insubmissive word. She accepted her suffering as from the hands of God. She was thoughtful to the last of those about her; anxious for the comfort of her nurses; directed the affairs of the house from her dying bed; provided gifts for the poor and her children on Christmas, though she survived that festival only two days. Almost her last intelligible words were, "God is precious." "He will receive me at any hour."

Mrs. St. John was buried from the Polanen Chapel, which she loved, and in the shadow of which, with her characteristic love of the house of God, she last lived and died. "You will find her

house," said a friend who knew not where she then lived, but was giving a general direction where she might probably be found "you will find her house very near some church." She used often to mention, that in Brooklyn, Connecticut, she had walked two miles to church, when the weather was so cold that people would not expose their horses, and when there was no fire in the church.

At her burial, a large collection of neighbors and friends came together to testify their love and respect for this excellent lady. Dr. Bellows, of New York, an old and attached friend of the family, preached a funeral sermon; appropriate services of prayers and hymns were said over her ashes, and they were then borne to the beautiful rural cemetery in the neighborhood of the city, and left with Nature and God. God bless the broken hearts that so long enjoyed her cheering support, and make her memory precious and blessed to all who ever loved and revered her!

## ACKNOWLEDGMENTS.

DURING the months of March, April, and May, the following sums have been received:—

March 5.	Quarterly Journal,	\$ 1.00
" "	Books sold in New York,	24.00
" 6.	Quarterly Journals,	3.00
" 8.	From Rev. Mr. Brigham's Society, Taunton, in addition,	110.00
" 18.	Quarterly Journals,	5.00
" "	Books sold in Michigan,	86.50
" "	Quarterly Journals,	24.00
" 19.	Books by B. H. Green,	20.25
" "	" in Barnstable,	34.00
" 21.	" in Burlington, Vt.,	33.00
" 22.	Books in office,	6.00
" "	From Society in Charlestown, N. H., to make Rev. Mr. Ayer Life-Member,	30.00
" "	Books at office,	42.82
" "	Quarterly Journals,	6.00

Mar.	24.	Rev. Mr. Bulfinch's Society, Dorchester,	\$ 65.50
"	27.	Books,	3.50
"	28.	Mrs. George Wise, Life-Member,	30.00
"	"	Rev. Mr. Nichols's Society, Saco, Me.,	59.00
"	"	Rev. Mr. Swan's Society, Kennebunk, Me.,	216.18
"	"	From Unitarian Society, Dover, N. H.,	21.00
"	29.	Rev. Mr. Cordner's Society, Montreal,	18.00
"	"	Books in Townsend,	5.00
"	"	" " Wisconsin,	15.00
"	31.	From Society in Watertown,	101.50
"	"	Miss S. S. Gardner, Book Fund,	1.00
"	"	Quarterly Journals,	35.00
"	"	Mr. Wigglesworth,	4.00
April	1.	Quarterly Journals,	10.00
"	2.	Society in Petersham,	60.75
"	7.	Bulfinch Street Society, Boston,	35.00
"	8.	Books sold in Perry, Me.,	27.62
"	11.	Quarterly Journals, Syracuse,	25.00
"	14.	Mr. Lowe's Society, Salem,	57.50
"	18.	For a Meadville Student,	40.00
"	"	From a Friend,	10.00
"	19.	Sale of books at office,	5.25
"	"	Quarterly Journals in Boston,	137.00
"	23.	From Geo. F. Page, for books,	50.00
"	"	Altar at Home, Baltimore,	22.50
"	"	For Book Fund,	1.00
"	24.	Quarterly Journals, Buffalo,	50.00
"	"	" " Peterborough,	4.00
"	26.	Books at office,	53.86
"	"	Quarterly Journals,	11.00
"	"	Augusta, Me.,	45.45
"	"	Hallowell, Me.,	20.76
"	28.	Belfast, Me.,	31.00
May	2.	From Mansfield,	13.00
"	3.	Books sold at office,	24.22
"	5.	A Friend in Waltham,	1.00
"	6.	Books in Groton,	30.00
"	8.	Books,	1.20
"	"	"	2.85
"	"	Quarterly Journal,	1.00
"	"	From James Arnold, Esq., for Lancaster Church,	25.00
"	"	" Rockford, Ill., for Quarterly Journals,	37.35
"	"	" Chicago, in addition,	3.00
"	10.	Books,	.60
"	"	From Dr. Barrett's Society,	1,120.00
"	"	Books in Geneva, Ill.,	9.54
"	12.	From New Brunswick, N. J.,	20.00

May 12.	Two friends in Duxbury, for Book Fund, .	\$ 10.00
" "	Books, . . . . .	1.75
" "	" . . . . .	1.00
" 16.	From Mt. Pleasant Society, Roxbury, .	200.00
" "	" Rev. Dr. Osgood's Society, New York, .	2,000.00
" 16.	" Mr. Canfield, for books, . . . . .	9.00
" 17.	Dr. Gannett's Society, Boston, . . . . .	771.00
" "	Books sold at office, . . . . .	25.42
" 20.	A widow's mite for Foreign Missions, from Peterborough, . . . . .	1.00
" "	From Dr. Briggs's Society, Salem, . . . . .	77.00
" "	" Bernardston, Mass., . . . . .	15.00
" "	Books in Concord, N. H., . . . . .	5.00
" "	J. A. Baldwin, Life-Member, . . . . .	30.00
" "	Quarterly Journal, . . . . .	1.00
" 21.	From Society in Beverly, . . . . .	133.00
" "	" W. D. Pickman, Esq., Book Fund, . . . . .	200.00
" "	" Dr. Hill's Society, Worcester, . . . . .	114.00
" "	" a member of Society in Dublin, N. H., to make Rev. Wm. F. Bridge a Life-Member, . . . . .	30.00
" 22.	From a Friend, for Book Fund and general purposes, . . . . .	40.00
" "	Subscribers to Quarterly Journal in Eastport, Me., . . . . .	31.00
" "	From Society in Marlborough, Mass., . . . . .	41.00
" 23.	" " Framingham, . . . . .	108.50
" "	Quarterly Journals, . . . . .	2.00
" "	From Keene, third instalment, . . . . .	90.00
" "	" Dr. Hall's Society, Providence, . . . . .	313.00
" 26.	" Rev. W. D. Haley, . . . . .	75.00
" "	" a Friend in Philadelphia, . . . . .	50.00
" "	Ladies' Association in Rev. Mr. Clark's Society, Uxbridge, . . . . .	25.00
" "	Quarterly Journals, Harvard, . . . . .	12.00
" "	From Channing Church, Newton Corner, . . . . .	50.00
" "	Quarterly Journals, Leicester, . . . . .	14.00
" "	" " Newport, R. I., . . . . .	36.00
" "	Books, . . . . .	3.37
" "	From Society in Lexington, to make Rev. N. A. Staples a Life-Member, . . . . .	30.00
" 26.	" First Church in Lowell, for Kansas Church, . . . . .	32.53
" 27.	" Rev. Mr. Mountford, . . . . .	1.00
" 28.	" J. K. Smith, Esq., Dublin, N. H., . . . . .	5.00
" "	" Friends in Dublin, N. H., . . . . .	2.50
" "	" Concord, Mass., . . . . .	143.31
" "	Sale of books, Montreal, Canada, . . . . .	25.00

May 29.	From Society in Bath, . . . . .	\$ 4.00
" "	" " " Baltimore, . . . . .	200.00
" "	Sale of books, Shirley, . . . . .	11.28
" "	" " Standish, . . . . .	2.00
" "	" " at office, . . . . .	46.83
" 30.	From Mr. Mountford, for Kansas Church, . .	5.00
" 31.	" Philemon Putnam, . . . . .	5.00
" "	Books sold in Kennebunk, . . . . .	3.08
" "	From Rev. F. A. Tenney, Newport, R. I., .	11.00
" "	" First Society in Portland, Me., . . .	800.00
" "	" Quarterly Journals, . . . . .	8.00
" "	" books sold by Rev. G. M. Rice, . . .	7.25
" "	" Lexington, in addition, . . . . .	8.43
" "	" books sold at office, . . . . .	51.08
" "	" East Cambridge, in addition, . . . .	100.00
" "	" Dr. Osgood's Society, New York, in ad- dition, . . . . .	85.00



# COULD & LINCOLN'S

## Recent Publications.

**THE HALLIG**; or, *The Sheepfold in the Waters. A Tale of Humble Life on the Coast of Schleswig.* Translated from the German of Biernatzki. By Mrs. GEORGE P. MARSH. With a Biographical Sketch of the Author. 12mo. Muslin. \$1.00.

Biernatzki, the author of this work, was the grandson of an exiled Polish nobleman. He died in the zenith of his fame, leaving "*The Hallig*" as his *chef-d'œuvre*. In Germany it is very popular, and has run through several editions. It is remarkable for brilliant descriptions of nature and natural phenomena, for profound discussions of momentous themes, and especially, in its pictures of the Hallig, for revelations of an entirely new phase of human life. A poetic spirit pervades it throughout, and frequently crystallizes into gems of rare purity and brilliancy. The translation is so idiomatic and elegant that it might well pass for an original English work.

**THE CAMEL**; his Organization, Habits, and Uses, considered with reference to his Introduction into the United States. By GEORGE P. MARSH, late United States Minister at Constantinople. 16mo. Muslin. 75 cents.

This volume appears at a seasonable moment, when the United States Government is about to commence the experiment of introducing the Camel into this country. In the month of May, a vessel sent to the East to procure a supply of the animals arrived in this country, bringing thirty-two in good condition. The book of Mr. Marsh, based on the widest research, as well as on protracted personal observation, exhausts the subject, and will be the standard authority. An Appendix gives a full and authentic account, drawn from the official documents in the War Department at Washington, of the progress which the government has made thus far with this important national experiment.

**THE IMITATION OF CHRIST**, by THOMAS À KEMPIS. With an Introductory Essay by THOMAS CHALMERS. Edited by HOWARD MALCOM, D.D. A New Edition, with a Life of THOMAS À KEMPIS by Dr. C. ULMAN. 12mo. Cloth. \$1.00. [*Ready in July.*]

This may safely be pronounced the best Protestant edition extant of this ancient and celebrated work. It is a reprint from Payne's translation, collated with an ancient Latin copy, and is no further abridged than by omitting the exclusive sentiments of a Catholic recluse and some redundancies of style. The editor says he felt himself at liberty to expunge, but not to add or alter.

The peculiar feature of this new edition is the Life by Dr. C. Ulman. Born nearly five hundred years ago, Thomas à Kempis is almost unknown; he has even been regarded as a myth. Dr. Ulman's Life dispels the darkness, and sets him before the reader in the clear light of noonday. The importance of this addition may be estimated by the fact, that, while a Memoir prefixed to a former American edition, and purporting to give all the authentic facts, is contained in less than two 18mo pages, this Life extends to more than sixty 12mo pages.

**DR. GRANT AND THE MOUNTAIN NESTORIANS.** By Rev. THOMAS LAURIE. With a Portrait, Map of the Country, and Illustrations. Third Edition. 12mo. Cloth. \$1.25.

This edition has been thoroughly revised by the author, with a view of making the work as scrupulously accurate as possible. Many changes have been made in the text; the spelling of proper names has been corrected, and other errors which more exact information has disclosed have been removed. *The map is the only map of the Nestorian country yet published.* The work itself is one of the most permanently valuable of its class. It embraces the scene of Xenophon's immortal Anabasis, the site of Nineveh, that mighty seat of ancient civilization, and the cities of Kars and Ezrum, so recently the scene of deadly strife between the Russians and the Allies. Eight full page engravings present views of the scenery and people.







*Acme*  
Bookbinding Co., Inc.  
100 Cambridge St.  
Charlestown, MA 02129



3 2044 073 569 840

